Herald of Gospel Liberty.

"Wherefore receive ye one another, as Christ also received us, to the glory of God."

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The Editor's General Notes

THE New York *Herald* is using a sextuple printing press by which the paper is received from the roll, printed, cut apart, pasted, folded, counted, and delivered. It will deliver from the roll, as above, 90,000 copies of four-page papers in one hour, which is an average of twenty-five per second. At this rate the press uses fifty-eight tons of paper, or 25¼ miles of double width paper per hour. It would seem as though the feats of genius were at the point of perfection. A contrast with the past will show at least remarkable improvement. In 1808, thus eighty-three years ago, and the year in which the world saw its first religious newspaper—the very paper which now bears this paragraph to the world—thirty-five copies per hour on both sides was the utmost that could be done, and even such work then was so wonderful as to excite the admiration of the world. It justly did so, but it was only the prophecy of greater things. Is the press of to-day also a propnecy of greater things? It would hardly seem possible that it should be so, but time works wonders and the future has surprises in store for us.

THE District of Columbia, a territory under the immediate control of Congress, and with the Nation's Capitol for its center, has *eleven hundred and fifty* open dens where liquor is sold by national license. This is not a matter controlled by the votes of the people of the District, for they have no vote whatever, but the Congressmen of our Nation, men sent to make laws for the general welfare, decree that intoxicating, demoralizing, body-wrecking, and soul-destroying liquors may be sold under the shadow of our world-famed Capitol. This is shameful, and the good citizens of the Nation should protest against such reckless disregard of home and humanity as means the licensing of 465 wholesale and 693 retail liquor houses. The District of Columbia needs to be washed of this foul stain. The sons and daughters of the great states of the Union should not, on their visit to the Nation's grandest center, be confronted with 1,158 open schools of vice and degradation. The slavery of a race was abolished in the capital area, and now let the slaves of the wine cup and the whisky jug be set free.

NOVA SCOTIA is connected with New Brunswick by a strip of land only seventeen miles wide. A ship railway is being built acroes this strip which it is expected will be completed in the fall of this year. The new line will save vessels a distance in voyaging of from 300 to 700 miles. The cost of the construction will be from $2,000,000 to $3,500,000. Construction began in September, 1888, and the greater portion of the work is already completed. The vessel with its cargo will be lifted forty feet to the level of the railway track, the lifting power being equal to 3,500 tons. The transit will be at the rate of ten miles an hour, two engines drawing the cargo, on a double track. The time of the transit from Northumberland Strait to the Bay of Fundy will be but little if any in excess of two hours. This Chignecto ship railway will be the first of its kind in operation, and will be studied with a great deal of interest by the scientific and commercial world. The Canadian government has shown its appreciation of the importance of this now world-famed scheme by granting to the company a subsidy of $175,000 a year from the date of its opening to extend for twenty years.

A BROTHERHOOD of Christian Unity is proposed through the columns of the *Christian Union* by Theodore F. Seward. He sends a pamphlet setting forth his object and two pledges, to be signed by the party, committing him to the creed of Christ—love to God and love to man, and to a recognition of the members of the brotherhood as fellow-Christians. It requires a remittance of ten cents to secure the pledges and one's enrollment The creed proposed is all right, but the advantages of the enrollment at a central headquarters is not clearly seen, while there is a slight showing of speculation in the scheme. If local organizations could be effected in all cities, of such Christian people as are ready and willing to adopt the creed and extend the fellowship, it would be attended with happy results, doubtless. The people are unquestionably ripe for union, and yet do not clearly see their way to it in an organic form. Present church relationships can not easily and at once be abandoned, but men of union sentiment and broad Christian fellowship should be brought together for consultation and for the expression of fellowship on the simple basis of loyalty to Christ on his Word. The great mass of Christian men in all denominations are ready for union on this basis.

EACH nation has its flag, and a study of the national flags of the world will quickly demonstrate to the appreciative and unbiased mind that no one of all the flags compares in artistic beauty with the banner of our Nation—the red, white, and blue—behind which our armies have now marched for one hundred and fourteen years. No change will ever come to our banner, for change could not improve it—imagination and art combined could not make it a thing more beautiful. It will, indeed, gather a few more stars into its azure field, thus adding somewhat to the brilliancy of the whole, but beyond this no change awaits the grand old flag which American patriotism everywhere lifts its hat and bows its head to salute. Our flag, as it is, was born the second year of the War of the Revolution in 1777, and then consisted of thirteen stars and thirteen stripes. The stripes remain the same, but the stars have grown to forty-four. Congress appointed a committee to co-operate with Washington in designing the flag, and the flag, as it is, may be called his own design. The first flag representing the design was made in a little shop in Philadelphia by Mrs. Betsey Ross. The proportions fixed upon for the flag were six feet and six inches long by four feet and four inches wide. The proportions remain unchanged. The first public exhibition of the flag was on August 3, 1777, at Fort Schuyler, New York harbor.

THE editor of the *Christian Union* and pastor of Plymouth Pulpit, Brooklyn, gave his people an excellent sermon on "*One in Christ*" on a recent Sabbath. The sermon is exactly in its teaching such as the ministry of the Christian Church have been preaching for three-fourths of a century, and would everywhere be indorsed by the membership of the Christian Church. Loyalty to Christ in the love of the Gospel is his basis for union, and it is this which is continually practiced by Plymouth Church. However, we dissent from the learned gentleman's conclusion that the late Presbyterian Assembly discussed the question, Whether a man may really study the Bible and remain in the Presbyterian Church? It was not a question of church membership at all that was before the Assembly, nor was it a question of studying the Bible. It was, first, a question of *teaching* from an important chair of Union Theological Seminary; and, second, a question of *repudiating* a portion of the Old Testament Scriptures, and not one of the *study* of those Scriptures. There was no disposition manifested by the Assembly to oust Dr. Briggs from the Presbyterian Church, nor was there aught said against his liberty to *study* the Holy Scriptures. The purity of the life of the man was not questioned, but his fitness for a certain professorship *was* questioned. We see no persecution of Dr. Briggs in the action of the Assembly, nor do see a disposition expressed to withhold or lessen fellowship. A man may be fit for heaven without being a suitable instructor of candidates for the pulpit.

CORPORATIONS are sometimes said to have no souls, but a recent incident has proved that the Delaware, Lackawana & Western Railway Company has a soul which is clothed with good morals. The company has a standing rule forbidding their employees touching intoxicants or frequenting saloons where they are sold. Their employees carefully comply with these rules, and they constitute an honorable and a reliable class of employees—men that can be trusted even with the care of life as well as of freight. Recently, the above honorable company strengthened their prohibitive circular by forbidding their men signing petitions for license in any of the towns bordering the road. Some, however, did sign such petitions in Scranton, Pa., and as a result, President Sloan of the company immediately ordered their discharge. The men at once withdrew their names from the petitions and they were reinstated. All honor to President Sloan and his company! They will enforce their late rule on every section of their road, from Hoboken to Buffalo. It should commend the road to the favorable consideration of the public, and the example of the company should open the eyes of Christian men as to their duty in the direction of license. Saloons are operating to-day because Christian men indorse them. Let it not be said hereafter that corporations have no souls. There is at least one honorable exception to the rule.

COMMUNION HYMN.

BY KATE L. FULLER.

To Thee, O Bread of Life,
To Thee, O Living Spring,
My hungry heart, my thirsting soul,
I would that I could bring.

My strength is failing fast;
My heart pants hard for thee—
Is hast'ng as the river hastes,
That frets to find the sea.

As faints the eagle's wing
In strivings for the sun,
So faints and fails my heart's desire
For thee O Living One.

For aye, I beat the air,
But can not reach thee, Love.
Stretch forth thine hand and draw me in,
As Noah did the dove.

My heart would feed on thee,
My soul would drink thee up;
For thou art to my famished life
The strengthening, saving cup.

O give thyself to me
As clouds to parch'd earth
Give all their life, and live within
What elsewise were but dearth.

A SHORT SERMON.

BY MUNSON.

"For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." II. Peter 1: 21.

To esteem Christian men very highly "for their work's sake" is a duty. Many of them are wise men and learned in the Scriptures. But if by following them I have to reject any portion of the Bible, it is my duty to call a "halt," and to obey the call also. If Peter had a "level head" and knew what he was talking about when he uttered the words of the text; if he was honest, also, then I am under obligation to receive his statement as true. If the apostle did not make an intelligent and truthful statement, then I ask, How can we rely upon anything that he said or wrote as being true? But few men, very few, will take the position that St. Peter was a mistaken man—that he did not know what he was talking about. I fail to perceive that God has given me a license to believe some things in the Bible and reject others. What has infidelity ever done to bless the world? and what has Christianity done to injure it? The Bible is the light of the world, for it has Christ in it, and it is Christ that makes it the world's great light. Nicodemus did not think that Jesus knew what he was talking about when he discoursed to him of the new birth. When afterwards he became a Christian man, he probably comprehended Christ's true meaning. St. Paul said some "things hard to be understood," but that is no proof that he did not speak the truth. In the writings of the prophets are some statements that seem as incredible to us as the doctrine of the new birth did to Nicodemus. Because we are led to ask the question, "How can these things be?" it is no proof that they are not all true.

To the unlettered child the higher mathematics is a mystery, but not false. To an ignorant man it is a mystery how a merchant in Boston can sit in his counting-room and talk with a merchant in New York, but that is no proof that it is not true. If man, with his limited ability and partial knowledge, can do such wonderful things, is it safe to limit the Almighty, and say that he can do certain things, and there are certain things that he can not do? If St. Peter spoke the truth, then I am to believe as he did; if "holy men of God spoke as they were moved by the Holy Ghost," then I am to believe what these "holy men of God" said; if the Holy Ghost moved them to make one false statement, how do we know but that they are all false? The man who begins to trifle with the Bible has entered upon a work that may prove his ruin and the ruin of others also. He is like the man who undertook to trim a shade tree that stood in his front yard. The trimming failed to improve its appearance. He said "a neighbor came along and advised him to trim it more on the north side; another man passing by told him to trim it more on the south side. He said he kept on trimming the tree to improve its looks, but as a result it only looked worse all the time, and when he got through he had nothing left but a hitching post!"

That is how it will be when men commence "trimming" the Bible; they will take one statement from it after another till there will be nothing left but the lids of the book! We should give the writers of the Bible credit for intelligence, truthfulness, and honesty, and so believe in it as Peter did. With such a Bible, and faith in the Bible, we shall be persuaded that "what we know not now we shall know hereafter." The Bible is a book for the world, to the end of time, and it is not to be supposed that the present generation comprehends it at all. It will never go out of fashion like a school-book, or fail to shed its light upon this dark world.

"Blessed Bible, book divine,
Precious treasure, thou art mine!"

THE E's AND I's IN CHRISTIAN ENDEAVOR.

In accordance with the above subject let us think of the Christian Endeavor movement along the lines of education, energy, integrity, and inspiration; that is, the two e's and two i's in "Christian Endeavor." First as to *education*. The Christian Endeavor Society is an educational institution. Though the four walls of its college have as yet not been laid, yet from its classes are going forth graduates whose diplomas have the signature of no less a personage than the omnipotent God; whose secretary and prime mover is Father Endeavor Clark. From some of the institutions of our land there go forth graduates who, when they have received their diplomas, have only "succeeded in adding a sheep skin to a sheep's head, and provoked the spectators to cry 'bah!'" But not so with Christian Endeavor. Her lessons are lessons of experience; her principles are principles of life, and he who enters the school of Christian Endeavor may hope to come out better qualified to fight life's battles, better hedged about to be preserved from life's evils. Education is one of the great needs of the world to day. It is to satisfy this demand and meet this need that school-houses and academies are erected all over this great commonwealth of ours; that seminaries and colleges are built up sometimes even in anticipation of our great centers of population. The great training schools and gymnasiums in different parts of the country are but to meet this same felt want—simply education in another line—and all of these tend to develop the young man or young woman; tend to educate along the lines of practical usefulness in life.

Education means something more than the introduction into man's mind of a great quantity of knowledge; in fact, that is not the primary use of the term. The word *educate* comes from two Latin words, meaning "to lead *out*," "to draw *forth*" something that was within; to lead out the mental powers, then, till they become grasping, till they lay hold on outside facts and begin to assimilate them to their own nature. Education extends also to all the portions of man's being, physical, intellectual, moral, and religious. These different lines of his education must be worked upon simultaneously. The man must be in good proportions, as he will not be if his physical and mental education be continued at the expense of his moral and religious. We are led to ask, then, "Is there education in Christian Endeavor?" "If so, of what nature?" We answer, There is education in the Christian Endeavor of a mental, moral, and religious nature.

The Christian Endeavor Society is a grand training school both for earth and heaven. In true Christian Endeavor service there is a constant development of our faculties and powers. We are discovering ourselves and our own capabilities. The Christian Endeavorer is no longer afraid of his own voice; he has learned to put more confidence in those legs that once smote hard together when he rose upon them in company; he is made bold because of the value of his work, both to man and God; he has learned something of God's Word and how to use it; he has learned something of God's love and its power over his own life and that of his brother in the work; he has learned something of the humbleness of his station in relation to God, and to a great extent he is freed from pride. He soon recognizes the fact that man and God are looking for faithfulness and steadfastness as characteristic of his service, and he is educated to the principle of loyalty to any cause whose interests he has espoused; and thus are laid down principles that will insure him success in life, in whatsoever honorable cause he may engage. He is in a school where he is receiving a grand education, then, while he waits upon the Christian Endeavor movement.

But again: We not only want education, we want a power behind that education prompting it to activity; we want energy and enthusiasm. An education will be of little use to the individual or to the world except there be application of it to the business of life. When a soul is thoroughly aroused, its energy stirred, there is great hope that much may be accomplished. Sir Fowell Buxton, a great and eminently Christian man, says: "The longer I live the more I am certain that the great difference between men, between the feeble and the powerful, the great and the insignificant, is energy, invincible determination—a purpose once fixed, and then victory or death." No one need despair of adding some permanent good to the world if fully set on fire. But we need fire, we need energy, we need that "working within" these dead souls of ours, and that agitation that will rouse the latent powers that have lain dormant so long. This world is far away from Christ, and naught else will melt the icebergs of infidelity and warm the frozen hearts of unbelief like the heat radiated from hearts charged from the batteries of heaven.

Frederick May Holland once said to Wm. Lloyd Garrison: "Keep cool, keep cool; why, you're all on fire!" "Bro. May," Garrison responded, "I have need to be all on fire, for I have mountains of ice about me to melt."

Such language was used and such energy needed when men like Garrison were fighting slavery in this country, before the musket was called to overthrow it; but to-day a slavery of sin must be overthrown, and a greater language and a greater energy are needed; souls need to be set on fire by the torches fresh from the throne of God. Here in this Christian Endeavor work is this energy manifested: here are the batteries charged that are carried forth and discharged into the ranks of the enemy. How? By noble lives and worthy deeds; by consecrated hearts and willing hands; by influences that are telling upon the world as the summer sun upon the iceberg. Energy is needed in all the undertakings of life. A young man starting in life with no energy, with no life, with no activity, will go to the wall, just where he ought to go, that he may not be in the way of another who is energetic and full of life.

Frederick Douglass, the colored orator, was so full of enthusiasm and energy in his work to free his colored brethren of the South that he frequently, in order to get an audience together to hear him lecture, went through the streets ringing a bell and crying out the time, place, and subject of his lecture. Work, then, with an interest in and love for that which you do. An artist is so enamored with his picture that he is willing to sit till midnight at his easel.

Sir Isaac Newton was so absorbed in his favorite studies that his servant had to rouse him and persuade him to go to his meals. Men have become so absorbed in science and mathematics that fear of death has been overcome. Archimedes calmly pursued his studies amid the uproar of the assault at Syracuse, when a soldier, with murderous weapon and intent, burst open the door into his apartment. He asked no other favor at his hand but a few more minutes to finish the problem he was engaged in solving. G. W. MORROW.

(To be continued.)

TRINITY IN ITS INFANCY.

Superstition is the handmaid of ignorance; hence we are not surprised when we read of the superstition of the masses of people in the first century. We must take into consideration the state of religious feeling and culture outside of Palestine at the beginning of the first century; that is to say, throughout the Roman Empire.

Away back in old Pagan times religious culture showed two well marked divisions, or fields of thought—the private religion of the masses and the public religion of the leaders. The public religion was polytheism (belief in many gods—three or more). There were priests and temples and rituals. Certain days were sacred to the gods and were celebrated with sacrificial offerings and festival songs. But the private religion, even from

the very earliest times, had been simply ancestral worship. The household gods were the deceased house fathers. As far as private religion was concerned, the great system of polytheism cut a very small figure. We can see how the people had gradually departed from religious culture. They had adopted the philosophical belief of the Oriental world. Their teachings were veiled and shrouded in mysteries. They were not understood by the masses of the people, and, indeed, the same is true with the dogmatic theology of the creeds of to-day—the people do not understand them. I have before me a creed that the people must believe and indorse to be "orthodox," and it closes with "great is the mystery of godliness;" and under this Oriental philosophy the people were taught mysteries, such as the worship of Serapis, and Isis, and Mithraicism. Their forms of religious culture were the exact counterpart of Essenism in Judea. As a consequence, we find certain points of ritual held in common by people from one end of the Orient to the other. We need notice here the wide diffusion of beliefs—of beliefs in trinity or triod of gods. Nearly all systems of polytheism pass away in triods. In Brahmanism, for instance, we find the active deity believed to be a trinity. This triod is called the *trimurti* in the coriern. At Elephanta is a three-headed figure springing from one bust, to represent unity. The poet and the commentator teach that these three persons, however, form but one deity. Their reply to a perplexed inquirer is, "Learn, oh, devotee, that there is no real distinction between us; what to you appears such is only semblance; the single being appears under three forms, but he is one." We have noticed the trinity worship in Buddhism. Pass into China: Buddha was called "Fo." We understand the Chinese expression "Fo" is "one person, but has three forms." According to Le Compte, one of the maxims of the Tao sect in China is that "Tao, the eternal reason, produced one; one produced two; two produced three; and three produced all things." Colonel Grant says the Tartars in northern Asia had also their trinity. He says, "They worship one God under three denominations—'The Creator of all Things,' 'The God of Armies,' and 'Spirit of Heavenly Love.'"

In Europe, we find in Scandinavia, Odin, Frey, and Thor. A triune statue representing their trinity in unity was found in Upsal, in Sweden. In the manuscript copies of the Edda preserved at Upsal three three deities are represented sitting on three thrones. The inquirer is told that the god sitting on the lower is "the lofty one;" the second "it is the equal to the lofty one," and he who sits on the highest throne is simply "the third."

The above is only an idea of this form of belief, illustrated in old Chaldean, Assyrian, and Egyptian teachings. But modern intelligence frees itself from such a conception of deity, and comes to consider these three gods as "separate," and yet "inseparable." The younger, the son, and yet "as old as the Father." The younger (Christ) coming from the older, and yet as "great as the greater." This fairly represents the pre-trinity in many cases, although even now the old idea still retains its influence. One of the gods still represents the masculine element; one the feminine; and the third holds a mediatorial position between God and man. But as monotheism (a belief in one God) advanced, the three gods mysteriously blend into one.

Egypt was the home of trinity. There is to be found a trinity in the Jewish Kabbalah. We are told that both the Assyrians and Phœnicians worshiped a trinity; but Jewish scholars insist that this doctrine of the trinity is nowhere taught in the Old Testament. We have spoken of the worship of Isis, represented with the infant Horus in her arms. The Etruscans worshiped a virgin goddess with a child in her arms. Almost all the goddesses of ancient Greece and Rome were at times and places dignified with titles as "Virgin Queen of Heaven," "Mother of God," etc.

Prior to the third century the doctrine of the trinity was not known, or at least I am not able to find any account of it. The doctrine of the trinity is one which the human intellect is not capable of understanding, and yet countless efforts have been made to frame this article of the creeds in words, and it was never accomplished till A. D. 325, under Constantine the Great, at the Council of Nice, when, under threats of "loss of office" and "banishment," the bishops finally agreed to it, and from the day of its birth it has been a wedge to divide God's people. I take the position that there is not a commandment or a truth that is *plainly* taught in the Word of God that *his* people are divided upon. Where truth is taught, honest men will accept it as such. But we should not believe the creed unless there is a "Thus saith the Lord" for it.

J. J. COPELAND.

THE BEST METHODS OF RAISING MONEY TO CARRY ON OUR MISSION WORK.

By the calls of Bros. Bishop and Summerbel, the statements of our workers both at home and abroad, and the constant efforts of the Woman's Mission Board and the auxiliary societies, we are reminded continually that our mission-work is hindered and limited by a lack of means. The fact that such a hindrance is allowed by a people enjoying the fullness of Gospel liberty, when they might so easily remove it, is a reason for sadness to every clear-sighted lover of the Christian Church and her principles. If we were a poor people, compelled to be satisfied with the bare necessities of life, to confine ourselves entirely to the rural districts and worship in houses plain and small, there would be some excuse for such a lack of means as we have already mentioned; but since despite the hard times we are not a poor people and are building nice, new churches and beautifying our old ones, the existence of a lack of means in any department of the church's work is an indication that some phases of Christian duty are being sadly neglected.

We are only God's stewards of the things here below. "The earth is the Lord's and the fullness thereof." "The cattle on a thousand hills are his." "The silver is mine and the gold is mine, saith the Lord of hosts." These things, then, that we claim to possess are the Lord's, and these works of love and benevolence, such as the mission-work, are God's drafts upon his own goods, and if we as stewards be found faithful we must cash the Lord's draft out of that which he has committed to our care over and above the supply of our own needs; and then if we would manifest the true spirit of Christian liberality and give on our own account, and in such a way as to receive a personal blessing in our giving, we must give as did the widow who cast two mites, which were all her living, into the temple treasury. We must deny ourselves and give even in our need. It is only honoring the Lord's draft when we give of our excess. We only give on our own account when it involves self-denial on our part. What accrues then from the cashing of the Lord's drafts by those who have his goods in charge and from the free-will offerings of his people, ought to insure the support and extension of any work approved of God; and it would not only be sufficient, but abundant, if we were exactly faithful in our stewardship and gratefully liberal in our personal giving.

It seems to me if the intentions of God were carried out by his people we would raise money for all Gospel work in this way. We are asked to-day as to the best methods of raising money to carry on our mission-work. If the above-mentioned way is God's way, then it certainly is the best way, and is the one which should be adopted by Christian people everywhere.

But we are compelled to face a condition of things in which only a few of the Lord's professed people are willing to accept and act upon the Bible method of giving, and we recognize no person or body as having authority to compel either an individual or a church to fulfill the duty of giving. The question arises, What are the best methods we can adopt under these circumstances? To my mind three ways commend themselves:

1. The faithful and persistent preaching by the pastor of the duty of all Christians to render aid in the support of mission-work and the raising at stated times of public collections for that purpose. In a great many churches there is a widespread prejudice against mission-work, especially in foreign lands, and the number of persons entertaining such a prejudice is in some churches so large that a missionary collection is small and unwillingly given, yet the minister who will close his lips on the subject and not endeavor to uproot such an un-Christ-like spirit, and not ask for a collection for fear of their adverse comments and their frowns, should retire from pastoral work. The people must be shown the inconsistency of such a prejudice with the profession they make. They must have their duty clearly and fearlessly presented to them. They must be brought to understand the Bible teaching upon the subject, and the pastors must do the work. And when the pastors shall all come to be faithful in their duty and exact in following out the suggestions and requests of our deliberative bodies in the matter of collections we will have an increase of funds to support our mission-work. We will then receive more money than at present from the churches which do contribute, and many that now are not helping at all will be brought into line.

2. The second method is through the Sunday-school. The Sunday-school, if rightly managed, should not only be an institution for religious instruction, but a great auxiliary to the church's mission-work as well. The missionary spirit ought to inspire every Sunday-school superintendent and teacher. Without it they are not qualified for such positions. And if they possess it they will earnestly endeavor to instill it into the hearts of those under their care, and then, enthused with the desire to save the world, it will be an easy matter for every Sunday school to place a sum, and no small sum either, in the mission fund. Without hindering its own work a school so imbued with missionary zeal could find something to give on Children's Day, on Foreign Mission Day, at Thanksgiving, at Christmas, at Easter, and at other times besides. Under the present management many schools spend a sum upon themselves at Christmas tide which exceeds the entire missionary contribution of that church for the whole year. If imbued with the true missionary spirit—which is to give instead of expect gifts—that sum might go to the Lord's work and do a lasting good.

3 The third method is through the woman's auxiliary boards in the local churches. If rightly conducted they may be made both a means of rendering financial aid to the work and of educating the people to the support of missionary enterprises. The membership fee will bring a certain amount into the treasury each month. This sum may be added to in many ways. There is in every auxiliary talent that can furnish matter in the shape of Bible readings, essays, sketches of mission work, etc., for public meetings, either monthly or quarterly, and these meetings can be made both a means of entertainment and instruction and of raising money through a public collection at the close for the mission treasury. Then a woman's ingenuity could, when inspired by so noble a purpose, devise a thousand ways of securing funds that a man would never think of. But whether we adopt these or other methods of raising money, let us pursue them with the added purpose of bringing the people to see their duty to the world that is away from God.

Oh, that the hearts of all Christians were as deeply impressed with this obligation as the hearts of some have been—as was Paul, who said, "I am debtor both to the Greeks and to the barbarians, both to the wise and the unwise;" as Xavier's, who said, "It often comes into my mind to go round all the universities of Europe crying like a mad man to all the learned men there whose learning is greater than their charity, Ah, what a multitude of souls is through your fault shut out of heaven!" or, as the devoted Judson's, whose cry was, "Will the Christian world ever awake? Will means ever be used adequate to the necessities of the heathen world? O Lord, send help! Our waiting eyes are unto thee." It is true, an awakening has begun, but oh, that it were fully accomplished! Then instead of the mere pittance that flows into the mission treasury there would be an abundance, and in increased numbers the church would send her sons and daughters forth with the Word of life, and we would hear them in exultant tones exclaiming, "The world for Christ;" and as heart after heart, tribe after tribe, and nation after nation worshiped God and confessed his Christ, there would go up from the church on earth the shout of praise, "Unto him that hath loved us and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, to him be glory and dominion forever and ever!"

ARTHUR S. HENDERSON.

West Liberty, Ohio.

DR McWHINNEY IN IOWA.

When the people of Iowa first learned that the Doctor intended to visit our state and be present at our State Conference, they were greatly pleased, even in the hope of getting to see and hear him. When they saw and heard him their expectations were more than met. Fortunately he came in time to supply the pulpit when otherwise there would have been no preaching. The sermons were highly commended, and he had large congregations. The Doctor was with us at the closing exercises of our college, and expressed himself as highly pleased with the exercises. He lectured to the students Tuesday morning, June 9th, taking for his subject "Evolution." The theory of evolution he thinks is true, but he repudiates the conclusion that evolutionists make; namely, that man descended from a baboon with four legs, long tail, and two peaked ears. Evolutionists acknowledge there is a missing link, but the Doctor said: "Suppose the missing link can be found, and it can be proved that man, as to his physical being or nature is a descendant from the baboon, how can we account for the *real* man as manifested through his intellectual, moral, and religious natures?" The reasoning of Bro. McWhinney was good and logical, and plain even to the common mind.

The Doctor gave an address Tuesday night after the exercises were over, and though the house was greatly crowded and the hour growing late, the audience listened with much interest, as he spoke on the same subject he used in the morning. The object of the Doctor in speaking on this subject was to warn students not to fall into this erroneous conclusion when they took up the study of evolution. We thank him for the wise choice of the subject and timely warning, for a short time ago the president of Grinnell College lectured on this subject in Marshalltown and advocated the conclusion as well as the theory, and the press commended him as being a man of broad mind, but the Doctor would ask, "Whence this broad mind?"

Well, this dear brother was with us two days in conference work, and here, too, he is at home. The brethren were greatly encouraged and benefited by his good counsel and words of cheer. In addition to two excellent sermons he preached during his stay at conference, he made several telling speeches on the reports of the committees on publication, temperance, and education. The Publishing Association acted very wisely when they sent their agent to Iowa. The benefit is mutual. In the minds of some there is a line which in some way divides the East from the West. The agent did much to show that the line was only an imaginary one, though he made no mention of the fact and possibly he did not know that some of the brethren of the West thought that those of the East were not in full sympathy with the work in the West. It is a grand thing for the church in general, for the brethren, representative men from the East, to meet in counsel with us here in the West. Facts connected with the sale of the Publishing House were explained much more satisfactorily than pen could do it. And our brethren here will feel a great deal more interest in our Publishing House now than they have done before.

We thank God for the coming of Dr. McWhinney, and we hope that he will so present the needs and the good outlook for our college to our wealthy brethren of the East that they will help endow the college so it may be able to do the work that it ought to do. The Doctor was greatly pleased to learn that over one-fifth of our students were preparing for the ministry. There is a grand opening for a good biblical department connected with our college

The Doctor gave no uncertain sound relative to his position on the temperance question. His speech on education was of the highest rank, and possibly surpassed any speech he made. His time being limited he said a wonderful sight in a few words. He holds, and rightly too, that to be educated according to the intent of the divine mind man should be intellectually, morally, and religiously developed. Upon this thought he based his argument for the necessity of Christian colleges, as our state institutions only partially developed man. If time and space would permit, I should like to notice some of the points the Doctor made on the prohibition question, etc.

The people here were greatly pleased with the Doctor in all his work, and whatever he may think of the people one thing is sure he, must conclude they have a faculty of getting a good deal of work out of a man. Come again, Doctor, if you can. There is one thing that should be remembered by us all; namely, the Doctor is growing old, and he can not remain with us many years. He should be released from active work and give the Church the benefit of the best thought of his great mind. I have no doubt but what volumes of untold worth are in his heart and head if we will only release him from active duty and let him go to his study. The Church should have some work on systematic theology. Drs. Weston and Summerbell, it seems to me, with Dr. McWhinney and others, should be providing for the wants of our biblical schools. The Church lost much by not having the thought, in book form, of the great mind of Dr. Craig. We should profit by this loss. I urge our able brethren to give the Church the benefit of their thoughts.

D. M. HELFINSTINE.

ANTIOCH COMMENCEMENT.

Below I give a brief history of commencement time at Antioch for the year 1891.

The interest in these annual gatherings at the college is growing constantly. Last year, of course, the crowd was larger than this, but last year witnessed a reunion of old students and alumni of the institution. But taken all in all, Antioch has never passed a more successful nor encouraging commencement time than the one of this year.

Public exercises began last Saturday evening with the twelfth anniversary of the Antioch Union Literary Society. Sunday morning the students and visitors were permitted to listen to one of G. D Black's eloquent sermons, and although this was not a part of the program, it is one of the things looked forward to by persons who attend the commencements from year to year. Sunday afternoon President Long delivered the baccalaureate sermon before the graduating class. The subject of the sermon was "Philosophy and Christianity." Monday morning and afternoon the literary societies held their diploma meetings. Of the six graduates, four were members of the Star Society and two of the Union. Monday evening the Star Literary Society celebrated its thirty-fifth anniversary with a very excellent entertainment.

Tuesday morning at 10 o'clock a large audience assembled to listen to the lecture of Rev. G. D. Black before the two societies. The subject of the address was "The Mission of the Scholar." Those who know G. D. Black need not be told of the superior excellence of the address. It was a masterpiece. Tuesday evening Mrs. L. C. Harvey, of Cincinnati, delivered an address before the alumni; subject, "The Reformer." It was very excellent.

Wednesday morning was all that could be wished for such a time. The rain the preceding night had cooled the atmosphere and laid the dust so that the day was exceedingly pleasant.

Worthington's Orchestra, of Springfield, enlivened the occasion with music, and while a march was being played the procession, consisting of trustees, Educational Board, faculty, and graduates, headed by the president, moved up through the long aisle of the chapel and took seats upon the platform.

Promptly at 10 o'clock the president announced the first speaker, Mr. Philo G. Burnham, who had chosen for his subject "The Murmuring Masses;" this was followed by the other graduates in turn. Miss Athella McKinney very touchingly spoke on the subject, "A Tear for Humanity;" B. F. McDonald eloquently orated on "The Issue in Politics;" John M. Prather treated the subject "Unity;" Miss Ella S. Sheldon and Frank Tufts, the two last speakers, had as their respective subjects "I Serve" and "Democracy." All the graduates acquitted themselves nobly. After the speeches the usual ceremony of conferring degrees and presenting Bibles took place, President Long conferring degrees and Rev. C. W. Choate presenting the Bibles. The degree of A. M. was conferred upon W. L. Schenck, of Topeka, Kansas, and Mr. Geo. Hubble, of Fairfield, Ohio. After singing the hymn "Antioch," the large audience adjourned to the dining hall, where dinner had been prepared, after which the usual time was given to after-dinner speeches.

In the afternoon the alumni met to attend to the business of the association. Prof. A. R Wells was chosen to deliver the alumni address in 1892.

At night again the college halls and reception rooms were thronged with people in attendance at the president's reception. Music and handshaking was the order till late into the night. All in all, it was one of the pleasant times in an Antiochian's life, and a proud time for Antioch herself.

The following members of the governing boards were present, from abroad, as mentioned in the Cincinnati *Enquirer* of Thursday: Hon. John Little, of Xenia, Ohio; Rev. S. S. Newhouse, of Piqua; Hon. J. Warren Keifer, of Springfield; Rev. Albert Dunlap, of Jamestown; Prof. S C. Derby of Columbus; Rev. Mills Harrod, of Dayton; Dr. F. L. Hosmer, of Cleveland; Prof. F. J. Flannery, of Jamestown; Hon. W. A. Bell, of Indianapolis; Rev. W. T. Warbinton, of Covington; Rev. Jenkin L. Jones, of Chicago; Rev. C. W. Choate, of Yellow Springs; Prof. E A. DeVore, of Merom; Miss Rebecca S. Rice, of Chicago; Rev. B R. Long, of Marion, Ind.; Hon. A. B. Champion, Hon. Joseph Wilby, and Dr. Geo. A. Thayer, of Cincinnati. These boards discussed among other things the details of extensive plans for improvements on the buildings to be carried out at once. The necessary money is being obtained by active canvass, and quite a large sum has been secured already.

Antioch's future is brighter than for many years. Rev. C. W. Choate will be actively engaged for the next few months in raising funds and we should all liberally respond.

BYRON R LONG.

THE WONDROUS CHANGE.

We are impressed so much with the all-important truth that we live in a world of change! The student of nature as well as the close observer of material things is conscious of the rapidity of the change. The physical world is constantly changing; old mother earth presents a different face than formerly. Man by his sturdy strokes has caused the forest to succumb to his demands; the hidden treasures in the interior of the earth have been discovered; the highlands and lowlands have become one plain; and the impure waters, sending up their dense fogs of pestilential vapors, have bidden us a final farewell. Look out upon the landscape, with all its bright, blooming flowers; listen to the sweet notes of the feathered songster, and then anticipate the joys and pleasures untold of our heavenly home.

But this change is manifest in the inventive field. Does it not seem that we have almost reached the limit of skill and genius? Who knows what the future may disclose? The time has come when upon the chart of our national greatness we observe the names of greater inventors than a Fulton, Howe, or an Erricsson. It may be that we are only in the dawning of the morning whose noonday shall surpass any conceptions of our now active minds.

Again, this wondrous change is seen in the intellectual world. We are being measured by our intelligence and morality, and not by what we may possess physically. Flashes of deep-thinking are girdling the world in a halo of splendor. The shackles which have long been upon human thought are severed forever, and with our active minds we comprehend the Infinite. The "good old days of larning" are past, and God's way of instructing his children is manifest. The change is so great that he who would teach his brother must first know the way himself. A man can not impart intellectual or spiritual knowledge until he first possesses it. But are we not thankful to God for the wondrous change? Certainly we are, when we contemplate our possibilities. May the Father above have sympathy for the individual who takes a pessimistic view of the world. I believe this is the best day of the best month of the best year in the history of the world. *Change* in the physical world, *change* in the inventive world, *change* in the intellectual world. Oh, the wondrous change is being carried forward by Him who holdeth the power in his hands! Blessed thought for us to know that while material things are constantly changing Christ remains the same and his love is always with us.

Dear brethren, the time is propitious for the principles of the Christian Church. The world is saying, Sir, we would see Jesus. Shall we not take up the

Bible, discarding every human invention of creed, and by ponderous blows crush the citadels of Satan's malicious world? Yes, the wondrous change is upon us. Culture the mind and heart, and let your motto ever be onward and upward until your work on earth is over. "Consider diligently what is before thee." R. L. AMBER.

Merom, Ind.

ELON COLLEGE.

A few words from this new institution may be of interest to the readers of the HERALD. The college in the South around which the members and friends of the Christian Church are gathering is situated on the North Carolina Central Railroad, eighteen miles east of Greensboro. It first opened its doors to the public September 2, 1890, while its buildings were unfinished, the windows and doors not all in, very little furniture for the rooms, no apparatus, the scaffolding not removed—in a word, nothing ready but a few hands and hearts. In a little while a hundred students were accommodated; classes formed, rooms made comfortable and pleasant, and all things arranged for a most prosperous year's work. At one time you could have seen a man now among carpenters, now among masons, now at the brick-yard, now in the class-room with students and professors. Thus for more than four months the college went on, and the students continued to come in. June 3, 1891, the session closed. Three young men passed the final examinations and obtained the degree of A. B. Two of them, N. G. Newman and Herbert Scholz, had been in the school at Graham, N. C.; the other, C. C. Peele, had been in the Suffolk Collegiate Institute. Two of them went at once to the pulpit; N. G. Newman to Providence, Virginia, C. C. Peele to Burlington, N. C., to fill the place made vacant by the death of Rev. R. A. Ricks.

Rev. C. J. Jones, D. D., of Norfolk, Va., preached the sermon, and Judge T. B. Womack, of Pittsboro, N. C., delivered the address. These were both admirable efforts and charmed and delighted the large audience that had come to witness the first commencement at Elon College.

The trustees arranged to continue the same faculty, and a strong effort will be made to double the attendance for another year. The faculty will make a canvass in the interest of the college, and they invite the co-operation of all friends of education, and especially the friends and membership of the Christian Church. The college is the property of the Christian Church, and must ever remain so by its charter, and all who love the Christian Church are expected to work and pray for its success—its prosperity and usefulness.

Already we have a library of several hundred books, and plans for extending and strengthening every department. Friends, kind and true, in remote sections have sent us words of cheer, and in many instances given us substantial help. We need help. Our people are poor; they can not give large sums. We need to finish and furnish many rooms in our buildings, and until that is done this writer can know no cessations to toil, no end to calls for help. While in the East and the West last winter we obtained several contributions, for which we were thankful; yet we need much more and will be glad to obtain it. Our cause in the South is putting on new life, and this institution will help on the work as nothing else can do.

W. S. LONG.

FIFTY YEARS HAND IN HAND.

May 29, 1891, Father and Sister Sanaft, of Broadway, Ohio, were very pleasantly and agreeably surprised by having a few of their many friends call on them at their quiet and cheerful home to remind them that they had reached the fiftieth milestone on life's journey as husband and wife, and that they had come to enjoy another pleasant season with them in celebrating their golden wedding day.

This aged couple during these fifty years have passed through severe trials and afflictions, but in them all they have had much of the grace of God to sustain and comfort them. Father Sanaft can give a rich experience of his Christian life, how Christ sought him out when a little orphan boy, and that he early in life found peace in believing in Jesus as his Savior, and that now in their declining years they still find peace in believing in Jesus as the loving Son of God, through whom they expect to reap a rich reward in the golden city above when life's toils here are brought to a close. This aged couple are both feeble in body but strong in faith, and hopefully wait for the Master to say: "Well done, enter into the joys of thy Lord."

P. CRANSTON.

Sunday School Department

BY J. F. BURNETT.

Our age is unparalleled in its interest in childhood and youth. Never has there been such magnitude and importance attached to the training of children for moral responsibilities as now. It has been truthfully said that every age has its distinguishing characteristic or peculiar feature. The most remarkable feature of our times is the almost universal recognition of the importance and value of childhood and youth. Never before in the history of civilization did we hear of so many children's entertainments, children's schools, children's books, kindergartens, magazines, and papers; children's columns in the religious and secular press as now. The church and home are waking up to the fact that no part of their work is more important than that which has to do with childhood and youth. Hence never did we hear of so many children's sermons as now, never so many Sunday-schools as now, never so great an effort to make these schools efficient as now. To this end we have township, county, state, and national assemblies, institutes, encampments, congresses, and parliaments, until the Sunday-school machinery of our day is systematically and scientifically ponderous. We are recognizing the truth that if our children are not educated in morals they are certain to be in immorals. Certain are we that if our youth are not taught to fear God and work righteousness—principles which underlie our national prosperity—they will be educated in principles not only destructive to good morals, but subversive to all good government. It is well established that if our children do not receive the mold and finish of truth they will be distorted and ruined by error. These facts are engaging the mind and heart of moral and religious teachers to-day as never before. This ceaseless education is for our weal or our woe as a free people. You might as well attempt to turn back the rapids of the Niagara or with your own puny arm still the seething whirlpool as to oppose the advancing wave of popular education. As Christian teachers it is our duty to seize the opportunity of infusing into this education of the masses, especially of the youth, the only true conservatism of the religion of the Lord Jesus Christ; and that the Sunday-school is adapted to this conservative work is proved by the accomplishments of the past. Children taught the truth of God, as a rule, have been the men and women, who by exemplary lives and active enterprises, set forth the power of religion. The children of our public schools, colleges, and universities are also the children of our Sunday-schools. Five days of close mental training prepare them for one day of faithful heart culture, and as they come to us from the secular school with intellects sharpened by contact with minds acute to inquire after the mysteries which are beyond the bounds of sense and with reason cultivated to comprehend their obligation to God and to humanity, we send them back from these fountains of spiritual thought and feeling with an elevation of soul, an exaltation of thought, an enlightenment of conscience and rectitude of purpose which but for the Sunday-school they would never have known. It must also be seen that the success of impressing the truth of God permanently upon the mind depends largely upon *the time we begin.*

If the owner of a stately mansion whose magnificence attracts and beauty charms, would have the trees in his parks to be fair, rank, and graceful in their maturity, kissing each other in fond embrace, forming his avenues and entrances, he must give his special care to the tender twig. If the lady would have her vines develop the possible beauty of their nature, with equal care must each fiber and shoot be directed to the trellis over which it is to luxuriate. The neglect of regulating the movement of the vine in its infancy will rob it of its beauty in its maturity. The same philosophy will apply to things spiritual as well as to things natural, and the nation or church that does the most for its children does the most for the uplifting of the race. The bronzed statue of General Jackson that adorns the public square in front of the White House in the city of Washington, which has stood unscathed the suns of summer and the storms of winter, presenting the features of the stern old warrior, even to the wrinkles on his face, received the impression while the metal was in its molten state. When those features were first impressed the touch of a child's hand would have changed them, but now the arm of a giant would be powerless to obliterate a single line. So are the minds and impressions of youth. Like the figures made upon the metal in its plastic state, the lessons of childhood become veritable parts of the mind, growing with its growth and strengthening with its strength. While we recognize the truth that the Sunday-school is no longer regarded as the children's school simply, and while I gladly admit that it has reached a higher plane in the conception of Christian people than it once occupied, and is accomplishing a grander work for the church and the world, yet I take it that the fundamental idea of the Sunday-school is still the salvation of the children. It is a pleasing thought that the Protestant Church is awaking to the fact which the Romish Church has so long appreciated, that in the children lies the hope of Christ's kingdom, and that it is easier to train the children for God than to restrain and convert the hardened sinner into whom the child may grow if neglected. The magnitude and importance of teaching the young can not be overestimated, and we further think that no means extant to-day surpass the Sunday-school for this purpose.

(*Christian Sun* please copy.)

Quadrennial Department

By the action of the Executive Board of the American Christian Convention, the moneys taken in response to the Quadrennial call for collections, should be sent hereafter to the Secretary, REV. J. J. SUMMERBELL, *2120 West Norris Street, Philadelphia, Pa., and all remittances should be made by bank check, draft, registered letter, or postoffice money order.*

Receipts of the American Christian Convention for the Period June 10-16, 1891.

Date.	Donor, Church, or Sender.	Amount.	Purpose.
1891. June 10	Lucas Creek, Ill.	$ 8 56	Home Missions.
"	E. D. Allen	1 00	"
"	" "	1 00	For Franklinton
"	Mt. Zion, Boone County, Ind.	3 55	Home Missions.
"	East Dickinson, N. Y.	5 15	"
12	Pleasant View, Ill. (Ill. C.)	6 60	"
"	Ind. E. Conference, per Rev. S. W. Bennett	11 00	Secy's Office, on "deficit," pledge Ind. E. Confer.
14	Lewisburg, Pa.	20 00	Home Missions.
"	" " "	10 00	For Secy's Office,
15	Rev. B. S. Maben	1 00	Home Missions.
"	N. W. Crouse	3 00	"
"	Mt. Olive, Ind. (Ind. W.)	1 90	"
16	North Rush, N. Y.	21 20	"
"	Rev. Thomas Linscott	1 00	"
"	"Second dividend for 1891 of the Middletown, N. Y., Free Christian Church and S. S. Benevolent Bank."	5 00	"
"	" " " " "	5 00	Foreign Missions
"	Rev. P. R. Sellon and wife	2 00	Home Missions
"	Newark, N. Y.	7 51	"
"	Mrs. L. L. Marlatte	50	"
"	" E B. Amsden	50	"
"	Erie, Pa.	5 00	"
"	Piqua, Ohio	40 00	"
"	West Randolph, Vt.	25 00	"
"	Pleasant View, Boone Co., Ind	4 16	"
"	Urbana, Ill.	10 00	"
"	Mt. Zion, Ill.	5 10	"
"	Woodstock, Vt.	11 92	"
"	Burnt Prairie Ill.	10 28	"
"	Clear Creek, Ind.	15 00	"
"	Dayton, Ohio, and S. S.	37 57	"
"	North Webster, Ind.	3 05	"

I have this June 17, 1891, sent to Hon. F. A. Palmer, the treasurer of the Convention, the sum of ($283.15) two hundred and eighty-three dollars and fifteen cents, to be credited as follows:

To Home Missions	$256 15
" Foreign Missions	5 00
" Secretary's Office	21 00
" Franklinton College	1 00

It will be observed that there are noteworthy collections. We are steadily emerging from that period in which we tried to serve God without its costing us anything. Consider some of the above named churches, brethren, and observe that they are doing more than some of the very rich ones.

J. J. SUMMERBELL, Sec'y A. C. C.

2120 West Norris Street, Philadelphia, Pa.

PREACHERS AND THEIR CRITICS.

Preachers and preaching were considered a necessity by Christ to the evangelization of the world, as may be inferred from Paul's statement to the Corinthians (first chapter and twenty-first verse): "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." By the Church, if not by the world, they were regarded as the medium through which God's message was communicated to men. They regarded themselves as ambassadors for Christ, and therefore responsible for the delivery of the message delivered to them as they had received it from the Lord. They did not regard their calling as a profession, but as a responsibility imposed by Christ, their acknowledged Master; hence, said Paul: "Though I preach the Gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me if I preach not the Gospel." It was not their business to weave a fine texture of human philosophy, or string together a large collection of high-sounding phrases, nor "wisdom of words, lest the cross of Christ should be made of none effect." Not being the author of the message in their possession, there was no studied effort in its delivery, no displays of oratory with a view of captivating and pleasing their audiences, no disposition to make themselves illustrious in the eyes of the people, no self-laudation or vain show, but plainness of speech and directness of application ever characterized their work of imparting religious instruction. "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God; and my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power."—*Paul.* The reason assigned for such plainness was "that their faith should not stand in the wisdom of men, but in the power of God."

Our critics are disposed to tell us that the preacher should study how to make himself attractive and pleasing in the eyes of his audience; but it was not so with primitive preachers; they did not seek to please men. "For if I yet pleased men, I should not be the servant of Christ."—*Paul.*

The position of the minister of to-day, however honorable in the sight of God, and however necessary in the estimation of good men, is certainly an unenviable position, being driven by force of circumstances to accommodate himself to the popular customs and usages of modern society. In other words, he must study how to please the people. He is subjected to the most rigid and, in many instances, the most unjust criticism. His acceptance or rejection by the church largely depends upon his personal appearance, tone of voice, choice of language, and manner of delivery. He therefore studies the art of pleasing men, and, according to Paul, "ceases to be a servant of Christ." Nor does the itinerant system entirely do away with this growing evil. It is seen cropping out in all directions, being conspicuous among all denominations. The people are bound to make their own selection, and the accepted must in every case be according to their mind and go according to their directions, or find a place somewhere else.

In the heart of a great city stands a magnificent church edifice with ponderous bell and well furnished auditorium, evidencing a profusion of wealth. It is certainly a tempting position, nor need they fear a dearth of applicants. The Rev. Mr. ————, being at liberty, makes application and is invited to preach a trial sermon. As he rises to begin the service all eyes are upon him. The first impressions are against him. So undignified, unclerical looking, so lacking in taste, not fashionably dressed, with a plain old silver watch and chain; and beside he is such a commonplace looking man, eyes so expressionless, and squeaky voice: everybody would go to sleep under such preaching. Moreover, he is too old; he would never do for this pulpit, with such a large number of young people; they would never tolerate such a man as he. His matter was all right; in fact, he evidenced a familiarity with the Bible and with the subject presented which showed him to be a workman that needeth not to be ashamed. But then he will have to pass on; he would never please the people here.

No. 2 puts in an appearance—scrupulously clean, neatly dressed, well shaven and shorn, with a magnificent gold repeater and superb chain and fob dangling at his breast. Personal appearance all right, but such a voice—oh, my! it is positively unendurable. As he waxes warm in his theme the difficulty increases, so that the younger members of the congregation are restless, and long to escape. He is as sound as a dollar, and an able expositor of the Word, but then he is too loud for our congregation.

No. 3 is called—rather a fine-looking fellow, pleasant voice, beautiful eyes, and bewitching expression, but, alas! alas! you never know when you are going to get home, he is so everlastingly tedious. Smart man and a good preacher, but there is no necessity of spinning out a yarn an hour long; twenty minutes is long enough for any sermon. He actually took up all the time of the choir; moreover, there is the Sabbath-school requiring attention; then it would interfere with our young people going out for an afternoon walk. We couldn't think of having such a wearisome preacher as the pastor of our church.

No. 4 makes application—a quiet, unassuming, spiritual-minded man, with well-stored head and sanctified heart. Too tame altogether; not enough spice about this fellow. Those in the back part of the audience can scarcely hear him, while an ordinary penman could write his sermon and have plenty of time to spare. Doubtless he is a good Christian man and quite competent to instruct the people, but he would appear at a disadvantage when compared with the ministers of other denominations. He is allowed to pass on, when No. 5 presents himself with flattering credentials bestowed by his former parishioners.

A host of restless critics greet him on the Sabbath morning as he rises to speak. Without manuscript or note he proceeds to deal with his subject. His utterances are plain, simple, easily understood, and in close keeping with the Word of God, but conspicuous for the absence of anything striking or sensational; simply a rehearsal of the old, old story of the cross, just such as they had heard in their childhood days; simply an old-fashioned preacher, and behind the times. We must keep pace with the times. Alas! alas! when will we succeed in getting a preacher to please the people?

No. 6 is certainly the most likely-looking of any former applicants; he will doubtless be the man for the place; he is well spoken of through the papers—a regular college-bred man, a classical scholar. Appearance in the pulpit all right; tone of voice, delivery, and general address beyond criticism; but did you notice how he raked in the doctrine of the trinity, and especially the subject of baptism, when there was no occasion for it? Why, he actually went out of his way to antagonize the Unitarians and Methodists. He is doubtless a hobby-rider. Such a man would never do for our congregation; we should never be able to raise his salary; some of our best paying members are Unitarians and Pedobaptists. We don't want a man to give prominence to those disputed points; it will never do; such a man would never please the people here. As a last resort an advertisement appears in the church organ, which reads about as follows: "The church at Criticaltown requires the services of a young man to take charge of its pulpit for the coming year. Applicants must be graduates of the Johns Hopkins University, of fine physical appearance, clear-toned voice, and perfect delivery—no hobby-rider—but will be expected to treat all subjects in a general or non-committal manner and keep clear of all disputed points. Services not to exceed thirty minutes. Please state amount of salary," etc. As might be expected, such notice had no attractions for young men of principle who dared to be true to their convictions of duty, and their obligation to please God rather than men.

So the Rev. Mr. Egotist applies for the position, and is accepted. After all their experimenting what have they secured? Simply a man-pleaser—that and no more—a man-pleaser, but not a servant of Christ. What can be expected of such an one? That he will lead the people to Christ by emphasizing the spotless life of the Immaculate One as worthy of their imitation? Such placemen and time-servers are well calculated to lead the young people away from the simplicity of the Gospel, leaving them worse than they found them. Those are the kind of men who bring disgrace upon the cause by plunging headlong into debt, with no intention of meeting their obligation; men who have no regard for their word, or the sacredness of the high and holy calling of the minister of Christ; whose only ambition is to feed the vanity of their foolish employers, and gain for themselves a popular name and fat salary. How dare men trifle thus? And when will preachers learn the lesson that they are responsible to God, and not to man? When will the people learn that the minister is the best judge as to what he should preach, and that it is not the prerogative of the church to dictate as to what and how he shall preach, or limit him in the delivery of his sermon?

W. PERCY.

THE AID OF THE SPIRIT—SPIRITUALITY.

Bro. Maple's conclusions are correct. I confess to a lack of knowledge in not discerning the "*wide* difference" between the "aid of the Spirit and spirituality," which is so apparent to the mind of my much esteemed brother. This deficiency in me arises, possibly, from carelessness in not making the proper Scriptural research, which is my usual mode in trying to solve important theological points. I had rested in the faith and there left it, that to be a Christian implied union with Christ—that union with Christ signified a spiritual union—with the same virtue, the same spirituality which is in him, circulating as the sap in the vine circulates through its branches, flowing from the blessed Savior through the channel that our faith has opened into our own souls. This teaching of Christ's has confirmed me in this view entertained, namely, "Abide in me and I in you. As the branch can not bear fruit of itself except it abide in the vine, no more can ye except ye abide in me. I am the vine; ye are the branches; he that abideth in me and I in him, the same bringeth forth much fruit, for without me ye can do nothing." Hence, while we abide in Christ by faith, love, and obedience, he abides in us through the Holy Spirit, the only source of our spiritual life.

Spirituality, as I understand it, can not be had outside of Christ; it is not self-generated, but derivative, and is really the product of our union with Christ, coming to us through him alone, and bearing that relation to the Holy Spirit that the acorn bears to the oak, or the branch to the vine. The moment we touch Christ's sacred person in simple faith—faith that in him dwells all fullness of the Spirit—that moment we experience a change of state; a change from nature to grace; a regeneration; we are passed from death unto life; "quickened together with Christ;" made living branches of the Vine Christ Jesus, and hence have the true germ of spirituality within us. Paul, in speaking on the topic of a change of state, says: "For *through him* [Christ] we both have access *by one spirit* unto the Father. Now, therefore, ye are no more strangers and foreigners, but fellow-citizens with the saints and of the household of God, and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone, in whom all the building, fitly framed together, groweth unto a holy temple in the Lord, *for whom ye also are builded together for a habitation of God through the Spirit.*"

Our work as Christians henceforth is to keep the communication open between our souls and the blessed Savior, by the same simple faith and trust in him that we had when we were first united to him, a faith that will lead us into a perfect obedience (Christ's own test of our love for him) and will qualify us to walk here in "newness of life," with a daily development of a more perfect spirituality, having in it all the probabilities of a glorious future, with this point ever in view, that "it doth not yet appear what we shall be, but we know that when he shall appear *we shall be like him*, for we shall see him as he is."

I am pleased with this interchange of thought with Bro. Maple on this subject, and trust it may be productive of good to all. It would give increased pleasure to have another article from him on the same subject. What the church needs today is a more general reciprocity of thought on all important theological questions. I am impressed that it would tend to incite us to a more careful ex-

pression of our views, and would reveal to us also the fact that our differences are not of the magnitude that hasty utterances often indicate. So long as we keep close to the Word of God we have nothing to fear. If our theology will not bear the light of God's Word, we may be sure it is spurious.

M. M. FOSTER.

Lubec, Maine.

WE SHALL SUCCEED.

If we obey God and adopt his plan we shall succeed in sustaining the Biblical and other schools, the home and foreign missions, and all the work undertaken by the Christians. (See I. Cor. 16: 1, 2.) Let our motto be, "Something from every member for each general work." Now, let us inquire of God as to his plan for saving the lost.

"It pleased God by the foolishness of preaching to save them that believe." Many yet call it foolishness to send men to preach to the heathen; but it is God's plan and he is foolish, indeed, who objects to it. Christ commands, "Go ye into all the world and preach the Gospel to every creature; he that believeth and is baptized shall be saved."

How are these preachers to be sustained? (See I. Cor. 16: 1, 2.) God's plan is for each follower of Christ to give "as the Lord hath prospered him." Having received the Gospel and salvation thereby, we should gladly make a sacrifice that others may be saved also. "Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive." "The Lord hath ordained that they which preach the Gospel should live of the Gospel." Keep in mind I. Cor. 16: 1, 2, as this teaches how it may be done easily.

Does some one ask, "How can we afford to lay aside so often as every week something for the Lord?" God himself answers, "Give, and it shall be given unto you." Only as the Lord prospers are you expected to give. "Honor the Lord with thy substance, and with the first fruits of all thine increase, so shall thy barns be filled with plenty." Have you tried this and tested the Lord by giving a tithe of all the *first fruits?* or have you, lacking faith, taken out your living first?

Not only the Bible (Num. 18: 21; Deut. 14: 22, 23, etc.), but also Josephus and the Talmudists teach that the Jews gave a tenth to support the priesthood and at times a second tenth to sustain the feasts at Jerusalem. While they faithfully bestowed the tithes they were greatly prospered.

We should give more rather than less than did the Jews; they were under the law, we are under grace. Dying millions are calling for the Gospel, yet covetousness and selfishness hold back the Lord's portion. Many Christians devotedly give a tithe of all to the Lord, but we have never heard of one who felt that he lost thereby. On the other hand, there is abundant evidence of great prosperity in business among those who pay their tithes to the Lord.

What right has any one to withhold the Lord's money for new clothes, or anything else, when the Lord's way of sending the Gospel to the lost is by letting his children have a hand in it that he thereby may bestow a double blessing? Would you in your selfishness and covetousness deprive a fellowman of life eternal? Nothing will more truly test our love for Christ than the sacrifices we make for the salvation of perishing fellowmen.

Let us now learn the Christian rule of benevolence, and may we live by it the rest of our lives. "As I have given order to the churches of Galatia, even so do ye; upon the first day of the week let every one of you lay by him in store as the Lord has prospered him that there be no gatherings when I come." I. Cor. 16: 1, 2.

This is a rule for all Christians, because Paul addresses this letter "to all that in every place call upon the name of Jesus." I. Cor. 1: 2. It permits the giving of just as much more than a tenth as our prosperity will permit. It bids us lay aside for the Lord's use on the first day of each week his portion out of what he has bestowed during the previous week, thus making our giving much easier and more certain than if we took out our living first and then gave a mite at the end of the year.

They will be prospered who obey, for, "The mouth of the Lord hath spoken it." We shall succeed if we adopt this rule, and we shall be able to help send out the two hundred and sixty missionaries who are now ready to go when the churches of the United States raise the funds. Did all of the members of the Christian Church devotedly pay a tenth of all their income, our ministers would obtain a much better support and we would have for our schools and mission-work over a million dollars annually in place of about forty thousand dollars as now.

It should cause us to blush to think we are a Bible people and have never yet learned the Bible rule of benevolence. But we are making some progress, and we shall better show our love for Jesus as we study our Bibles more. God speed us onward.

ALBERT GODLEY.

C. B. I.—No. 2.

This institution is important beyond estimate to us as a people, because it sends out religious teachers—teachers whose place is specially to teach all our people—the old as well as the young. The school has an imperative work in moral science, and must quicken and strengthen its pupils to press this upon the heads and hearts of their congregations.

This science must be elevating and humane; it must be as high, in its purposes, as heaven, and as broad as our race. To be Gospel it must always dwell in the superlative. Its work is to make "consciences void of offense," and fit men to stand in the presence of the Eternal.

How vast the work! How great the responsibility! No teacher of divided mind and hesitating purpose should be honored with an instructor's position in it. Such being the purpose of the school, such must be the work of every Christian Biblical Institute student in his preaching.

Hence the questions in regard to teaching are two: Is he competent? Does he love us?—love our principles? If he lacks either he is not the man for the high trust of our young men for the ministry. Withal, he should have push and joy in his work.

Pardon this digression, my purpose is in another direction.

The fall term will open with a teacher well-qualified to teach all the higher branches of our mother tongue. This is of much importance. We intend a school of the first order.

It is hoped our young men for the ministry will avail themselves of the privileges of the school. And just here it occurs that it is hoped all our Christian Biblical Institute students who are now in active work, preaching the Gospel, will encourage young men who intend the ministry to attend the Institute. They may be said to be under moral obligations to do so. Yes, work for education in general at Starkey and for the ministry at the Christian Biblical Institute. And be sure and give a good lift as far as convenient when the collections are taken for education.

The trustees are in earnest in this work. Now, for a united push forward all round. The Christian Biblical Institute faculty are willing and high-purposed and able to do efficient work. Open arms and hearts for students. So close up our ranks and give Christian Biblical Institute a grand send-off this fall.

O. J. WAIT.

THE BOTTOM OF THE SEA.

In starting to take a walk over the floor of the ocean perhaps it would be as much fun as any other plan to set out from San Francisco for a view of the Pacific's bed. For the first twenty-nine miles of the journey westward you will proceed over a level plateau formed of detritus, which the river water has cast out through the Golden Gate for a thousand centuries. The depth of the sea for that distance is only about two hundred feet, but at the end of it the bottom drops suddenly to two and a half miles. To get to the foot of this tremendous hill is likely to be difficult, inasmuch as you must climb from a greater relative altitude, and by a much steeper incline, than that by which a traveler passes from the summit of the Sierra Nevada range to the valley of California below at Sacramento.

At the foot of the great declivity you will find a seemingly interminable plain, like a prairie. It is the beginning of the floor of the Pacific, which is for the most part so wonderfully level that you could drive over it with the utmost comfort in a light carriage, were the water all taken away. As you proceed westward, though the slope is so smooth and gradual that you do not notice it, the bottom descends at a slight incline, until, at five hundred miles from the land, the surface of the ocean is three miles and a quarter above your head. This is the normal depth of the vast Pacific plateau. You travel over it for another five hundred miles, when you come upon a gigantic mountain, which towers up from the ocean floor to the height of nearly three miles. Its existence has only been ascertained by soundings, because half a mile of sea water flows over it.

Beyond the mountain is the plain again. It is a dead level of shelly ooze, such as covers pretty much all of the ocean floor. The mixture, sometimes greenish and sometimes brownish, is partly detritus washed by rivers from the land and partly shells of almost microscopic animals, called *foraminifera*, which fall upon the bottom in a gentle and continuous rain. All the chalk beds in the world are formed of such shells, and the very stones of which the Pyramids of Egypt were built are composed almost wholly of them. There is a certain monotony about the aspect of things in these enormous depths. One may well be oppressed, too, by the absolute silence which reigns. Frightful storms may be raging on the surface, but here, three and a half miles beneath, all is as still as death, and not even the murmur of a wavelet reaches the ear. Everywhere, if you close your lantern, is the darkness of absolute black—a liquid darkness that makes itself felt by a pressure of two tons to the square inch. The water is so cold as to be very little above freezing point.—*Boston Transcript.*

IS IT CHRISTIAN?

Russia is one of the so-called Christian nations. Tumene is a center of emigration. Outside of the town are barracks large enough to shelter one thousand persons. In these from two thousand to three thousand persons are crowded continually. Last summer six hundred emigrant children died at this station. What is the matter? Would it not be well if the people of the countries *called* Christian should conclude to try the Word of God for awhile? The criminal class with us are mostly foreigners, and church members in good standing while they pay. Do we convert them? Not many. Why not? It is because of our divisions based on human creeds. Yet we know that the Word of God is right; that no improvement can be made on that; that any change is dishonoring and detrimental. But they are sincere! No doubt. Pagans are as sincere as we. The Jews are sincere; also Mohammedans. Nevertheless, they need to be converted. To what? Let all the preachers answer, To Christianity. And that is a necessity to us.

B. F. SUMMERBELL.

"OUR CHILDREN IN HEAVEN."

After reading Bro. Maple's little book bearing the above title, my desire at once was that all who have children in the land beyond might read and receive the comfort which is sure to come by the reading.

Bro. Maple, in the light of God's Holy Word, sees a bright and beautiful home in which our departed innocent ones await our coming. His beautiful way of presenting the Bible facts makes his book very pleasing. He is noted for his aptness in making appropriate poetical quotations, and some most beautiful selections have been made for this work. Pastors also should read it.

ALBERT GODLEY.

Antioch College seems to be on the ascending scale. Owing to encouragement received from one of its best recent friends, Dr. Hoagland, of Brooklyn, N. Y., a movement has been started to raise $13,000 for the complete renovation of the buildings. We hear that Green County, in which it is located, has already subscribed $2,000, and those interested hope that the full some will be raised. Friends of Antioch, old and new, will rejoice over this awakening, and, we trust, will promptly join in the work and lift it to a decided success. We have never lost faith in Antioch. The seed sown there by the sainted Horace Mann was too good to come to nought, and that Ohio soil, out of which presidents are made, should also prove the soil out of which a noble, broad, and rational institution of learning will grow, blossom and bear fruit a hundred-fold.—*Unity.*

Herald of Gospel Liberty.

J. P. WATSON, - - - - - EDITOR.
T. M. McWHINNEY, - - - PUBLISHING AGENT.

THE HERALD OF GOSPEL LIBERTY is published every Thursday at the Christian Publishing House, Dayton, Ohio, at $1.50 per year, in advance. Subscriptions for a shorter time will be received at the same rates.

All communications intended for publication in the HERALD should be written carefully, on one side of the paper only, and addressed to the editor, J. P. WATSON, Dayton, Ohio. The editor is not responsible for the opinions of correspondents. Rejected manuscripts will be returned if desired, and stamps sent for return postage. Anonymous articles will receive no attention. The editor indorses no advertisements.

All editorial utterances of a theological nature are to be accepted as voicing the convictions of the editor only. He only speaks for himself in matters of doctrine.

All letters on business of the House should be addressed to T. M. McWHINNEY, Dayton, Ohio, to whose order all money orders and drafts should be made payable.

DAYTON, OHIO, JUNE 25, 1891.

All Pastors are authorized agents for the Herald. Terms, $1.50 per year, postpaid, cash in advance.

All correspondence and communications for the Herald or Sabbath-school papers should be addressed to J. P. Watson.

All business letters, drafts, postoffice money orders, and all matters pertaining to the business interests of the House should be addressed to Rev. T. M. McWhinney, Agent.

—J. H. Soper, of Le Grand, Iowa, is the treasurer of the Institute of that place.

—The address of J. G. Bishop, Secretary of Missions, is 127 Williams Street, Dayton, Ohio.

—The address of Rev. D. M. Helfinstine, president and agent of Le Grand College, is Le Grand, Iowa.

—During the month of May the American Bible Society issued 72,348 volumes of God's Word. The A. B. S. is one of the perpetual blessings of the Nation and of the world.

—Our Sabbath-school literature for the coming quarter is going out nicely. It has secured very general adoption. We would be glad if we could reach all of our schools, and yet no denomination does.

—Of the 2,000 students in U. C. College, Merom, Indiana, within the past twenty-eight years, 1,000 have become Christian teachers and more than 200 ministers. This is a grand record, and we emphasize it with peculiar satisfaction.

—"I make it a point to obtain a copy of the Bible Class Quarterly of the Christian Church each quarter. It is the best help I can get on the lesson." So says a class leader and teacher of the M. E. denomination. This is an encouraging expression.

—The Newmarket (Ontario) Church is building a parsonage to cost $2 000. The Conneaut (Ohio) Church has recently purchased one at about the same cost. These are excellent indications. Many a church has been lost because there was no church-home for the pastor.

—The National School of Methods for Reforms will meet in its first annual session at Port Richmond, Staten Island New York, July 4th and continue to August 16th. Every great reform question will be discussed by most eminent speakers. For particulars address Col. R S Cheeves, West Brighton, Staten Island, N. Y.

—Sister Ella Buckner, Piatt, Illinois, expresses great satisfaction with our Sunday-school literature, and is specially pleased also with the HERALD OF GOSPEL LIBERTY, which has been a welcome visitor to her home for twenty-five years. We are grateful for these expressions of appreciation. How can a lover of the Christian Church do without the HERALD? It would be much like an absent child not hearing from the dear ones at home.

—Ministers should engage in prayerful study of God's Word The page can be best understood when the light of the Spirit shines upon it. The Spirit seeks the sanctified heart for its lamp. On the knees before the open Word, is an attitude that God will honor. In this attitude the distinguished Dr. Livingstone was found, cold in death, in the interior of Africa, by his servants. More prayerful Bible study will be followed by intenser appreciation of the blessed Book.

—The N. Summerbell Memorial Cottage and grounds at Merom, Indiana, adapted to the wants of a family and eight students, has, under the transforming hand of Rev. E. A. De Vore, cost only $3,000. It is proposed to pay for this cottage by dollar subscriptions. How easily it may be done! Who would not feel honored in having one or more shares in the Home! Circulars are going out after Bro. De Vore's quiet way of working. Let us send the needed dollars to him very soon.

—The New Church Evidence Society, London, England, through its secretary, Rev. W. Alvey, writes Dr. McWhinney that the perusal of his book, "Reason and Revelation," has caused them almost unmixed satisfaction. They see a close resemblance between his teachings and those of Swedenborg. A recent order reached Bro. McWhinney from Alsace, France. The work has awakened very general interest, and has gained for its author a wide reputation. All Christian ministers especially should read "Reason and Revelation."

FALSE OR TRUE.

He who seeks Jesus with the whole heart will find him to the joy of his soul. The seeking will be by faith, in penitence, and the finding will be a fact as real as anything in history, science, or experience.

The man in sin is not living in the companionship of Jesus no more than he is living in that of the saint, but if he renounces sin and accepts the historic Christ as God's Son and man's Savior, there is a sense in which that Christ will enter his heart to reign, and as manifestly to him as the king before his eyes enters the throne to rule.

Where sin is, Jesus will not go by the spirit of his glorious presence, nor will he hold fellowship in any sense with the man who is wedded to iniquity, but where there is a penitent abandonment of sin, with confidence in Jesus Christ as Redeemer, he will sensibly enter the heart, become one in sweet fellowship with the soul, and whelm the whole man with a wealth of bliss.

There is a mystery in this experience that can be explained satisfactorily by no theory of words or symbols, but as an experience it is positively affirmed by the Gospels, and confirmed as a fact by every penitent believer in the Christ of God. This experience shows that the renunciation of sin and the acceptance of Jesus as Savior is a possible moral action with the most intelligent, and that such moral action invariably ultimates in both untold and unspeakable bliss to the soul.

There are millions of living witnesses which eloquently and gratefully confirm this fact, and between them there are no discordant voices. The one invariable persuasion is, Jesus is able to save from sin and yield the soul an unutterable measure of bliss.

The condition affirmed is a blessed one in the estimation of the entire world, whether religious or irreligious, while its attainment is declared to be a possible experience by all who seek to realize it.

If this condition so morally exalted, manifestly blissful, and of possible attainment by all, is so universally emphasized, then why should not moral men—men noble in the aspirations and general expressions of their natures; men seeking moral elevation and spiritual satisfaction—why should not such men test the reality of this professed life and its boasted blessings?

Among these witnesses are a vast company whose voices would be regarded as amply confirmatory of any truth of science or history. Their general intelligence no reasonable man would think of questioning. And if these witnesses would be accepted as competent on any other line of testimony, surely they should not be rejected as incompetent on this one particular and most important line of testimony. If regarded as competent, as indeed they must be, then without prejudice or fear their counsel should be followed.

Happiness presently—a present peace in all respects satisfying, is a special ambition, a universal wish with men. There is a better class of men outside the church sphere who, in their external life, approach very closely to professed Christian men, that are continually, though blindly, seeking just this moral condition. They wish the sense of condemnation lifted from their hearts, an assurance of sins forgiven and of acceptance with God—a conviction that death will present no terrors, and that the Judgment day will bring only blissful reward. He who wishes so much as this is altogether wise, and he who gains so happy a state is altogether blessed.

But if the Christian life brings the soul inevitably and invariably into that high moral plane of honor, that intense ecstacy of spirit which so completely satisfies, that blissful assurance that all is well, and that death and judgment can bring only added felicity, then why should men hesitate to pursue the way indicated by the world's Messiah and his universal followers?

The system of religion presented by Jesus to the world is either true or false, and which it is ought to be determined in large part by the fruit which it yields. Any person of serious observation can see readily that its fruits are of the most desirable and magnificent nature, and that they are more abundant than those yielded by all other religions by a hundred-fold.

Is it consistent to suppose that a false system of religion would yield only good fruits? That such a system would bring the smile of gladness to the cheek of every believer? That it would lift man every time out of every wrong in deed, and word, and thought, and enthuse his whole being with an ambition for every laudable and noble work?

Its fruits prove it to be truthful and divine, perfectly in harmony with its own emphatic claims. And if truthful and divine, why reject it or refuse it active support and cordial fellowship? The reasonable man—the man who in looking down into his own heart would desire to see only noble and elevating sentiments—such a man should not antagonize a system at once holy, elevating, happyifying, and excitative of the noblest and most philanthropic ambitions.

The fact is, the Christian religion, when followed out in its general teachings, invariably makes the man holy, happy, and helpful in the last degree. It gives the world just such a class of men as all noble and honorable criticism demands, and as the world in its want and wretchedness needs. Doing this, it must be absolutely correct, and should have universal appreciation.

A system that sends forth such sweet and refreshing waters can be no bitter fountain; such healthful beverages can come from no polluted cistern. A medicine that heals the leprosy of each contaminated soul it touches, must be from the great Physician; and a balm that so soothes human sorrow must have been mingled by one most familiar with the heart as it is.

No one thing can be said against that religion unfolded by the Gospels. It lifts its voice only to bless, or if it chastises it is only to heal, and if it condemns it is only to correct. It has not in eighteen hundred years turned the heart of one man from a single virtue, nor has it held one man for a single moment in the shadow of a single sin. The curse it has brought to no home, the sting to no heart. Instead, its word has been a benediction for all hearts, and it has caused its innumerable blessings to abide in every home it could reach.

Can too much be said for a system of religion which does so much as this? Can its praises be spoken too generously or with too emphatic a voice? The life of him who gave the Gospel all men join in praise of. It is so easy to see every virtue converging in the Christ—to see every grace in rarest splendor encircling his brow.

Could such a sweet, dignified, beautiful, and perfect life be born of a false Gospel? Impossible! Jesus was God's Son and man's Savior in a sense which no other being the world has ever seen could have been. And his system of religion is not false, but it is true! By it the world, even in its unrighteousness, is judging man to-day, and by it the Lord of life and glory will judge man in the final day.

MINISTERIAL MENTION.

O. T. WYMAN, DeWittville, N. Y., reports a new iron roof as having been placed recently on his church.

E. A. DEVORE, Merom, Ind., gave the House a call last week. He reports the work as moving on grandly at Merom.

H. J. DUCKWORTH, Mt. Sterling, Ohio, will serve the home church and Waterloo Church the coming year.

J. O. ATKINSON, Elon College, North Carolina, is at present serving as editor of the *Christian Sun*. He is doing the work well.

ROBERT GEE, Salisbury, Ky., secretary of the Kentucky Christian Association, has changed his address to Grayson, Carter County, Ky.

P. H. FLEMING, Graham, N. C., recently organized a second Christian Church in that township. They hope to build an edifice very soon.

C. L. JACKSON, Brooklyn, N. Y., will preach the dedicatory sermon of the Berea (Virginia) Church (Rev. M. L. Hurley, pastor) July 12th.

C. J. JONES, Norfolk, Va., preached the dedicatory sermon of the Durham (North Carolina) Church (Rev. W. G. Clements, pastor) June 7th.

J. C. BENNETT, Wesleyville, Ky., has received to fellowship ninety-nine persons since November 1st and baptized forty-nine. We join him in praise to God.

MRS. JEANNIE JONES is on a visit to Ontario, her former home. She preached two Sabbath evenings in succession at Newmarket (Rev. C. H. Hainer's charge) recently.

PHILIP ZEIGLER, Pont, Pa., on his visit West, traveled one thousand two hundred miles and preached forty-two sermons in eighteen different churches, chiefly in Indiana.

A. DAMON, Hartwick, N. Y., though nearly seventy-five years of age, walks each Sabbath to a school-house three miles away, preaches, and then walks home again. May a rich reward come from such service.

T. M. MCWHINNEY, Dayton, Ohio, has been appointed delegate to the Tenth National Temperance Convention from the American Christian Convention, which meets at Saratoga Springs, N. Y., July 15th, prox.

A. M. LETTS, Memphis, N. Y., is dead. On the 14th inst., his weary soul found rest. We are profoundly shocked, as will our brotherhood generally be. Sincerest sympathy do we extend to the sorrowing family. God sustain them!

J. P. BARRETT, Raleigh, N. C., is at present and has been for some four weeks near Suffolk, Va. He is in a prostrated state from personal sickness and the critical illness of his infant daughter. We deeply sympathize with Brother and Sister Barrett, and pray heaven to spare the babe and give back health to Bro. Barrett.

OUR VISIT TO LE GRAND, IOWA.

When we contemplate a visit to a new country and among a strange people, imagination, without information, first plays its part. Such previous conception is often wonderfully changed by the after observation and experience. On arriving at Le Grand our ideal was so changed as to lose its identity. The town was comparatively insignificant, and the college building not so imposing as we had fancied. Nor were those halls of learning as well filled with students as we had expected. Neither was the conference so well attended as we had anticipated. All this outlook was so contrary to what imagination had pictured, that our first impression was that of disappointment. The annoyance was increased by the rain, and on the evening of the first day was sealed by the cleaving of *Iowa mud*. Perhaps our after thought was all the more joyous because of our first discomfort. It is not best that our ideal forethought be too exalted. Many a good sermon has largely failed of its best results because imagination had fixed the standard too high. Such disappointed expectation, however, affords the preacher an opportunity to grow in the minds of his hearers. We like the man, the preacher, the country that *grows* on us. Certainly our first sensation put us at the bottom, leaving, as the immortal Webster would say, "Plenty of room above." The first clear rising of the morning sun gave us a

FAVORABLE VIEW OF THE SURROUNDING COUNTRY.

It has been our pleasure to travel, with open eyes, from northern Canada to southern Florida; from the Atlantic to the Pacific; and our verdict is that a more beautiful and fertile agricultural country the sun does not shine on, than that around about Le Grand. Hill and dale are alike covered to a great depth with richest soil. Those who have traversed the grand prairie of Illinois, which is almost as level as the sea, and from this have formed their opinion of prairie country, have entirely misconceived as to the prairies of this part of Iowa. The undulations of the Jewish commonwealth, under the reign of good and bad kings, represented no more ups and downs than do these far-stretching but ever-rolling prairies. Not hilly, but ever waving as the majestic incoming tides of old ocean. To stand upon the loftiest point of the highest wave, and view the beauties of nature, made more beautiful by the art of man, is to fill the mind with images of superlative grandeur. The mighty ledges of stone which stretch along the river bank civilization has opened to a great depth, sending building material and finest marble to all parts of the country. The undulating prairies, too, once as barren of trees as a miser is of joyous thought, are now everywhere dotted with growing forests, luscious fruit, and blooming shrub. It is rapidly putting on the appearance of *Champs Elysees*. Nor does the present outlook of bloom half predict the fruitage which will come to honest, virtuous, and intelligent toil. Infinite wisdom and boundless love have fixed the divine conditions of superlative glory; it only remains for sanctified intelligence to come to the front. That is precisely the aim and end of

LE GRAND CHRISTIAN COLLEGE.

In the center of such a country as we have but poorly described, the next necessary thing is a few friends of brain, heart, and devotion, and the seed of a Christian College may be planted with brightest hope of future growth. Nor are these conditions lacking. More intelligent devotion to a public cause we have not had the pleasure of meeting. From President Helfinstine down to the most retiring student there seems to be but one purpose, one spirit, and one hope. There seems not the slightest disposition to despise "the day of small things." They evidently take courage in the fact that all truly great things have had a small beginning. Especially is this true of all the great colleges of this land. If we read the history of Harvard we find that it began on next to nothing, and for years it could barely hold its own in this poverty-stricken condition. It neither had the country, the buildings, the money, nor the friends that Le Grand has today. While witnessing the devotion of the treasurer, Bro. J. H. Soper, and hearing him talk of this child of his adoption, we instinctively felt that such dedication of love for a cause so worthy, heaven must crown with sublime results. Nor was he alone in this. The president, professors, trustees, and students were the veriest "band of hope." Our experiences have trained us to keep a sharp lookout for suspicions, for jealousies, for theological bickerings, especially about colleges; but during our six days of stay we saw nothing, heard nothing, nor were we made to suspicion anything of the kind. Now that creeds have been taken from the shelves, their dogmatism being exposed and their disintegration fairly set in, the heresy hunters are on the war-path as they have not been for years. But, thank the good Father, the contagion has not struck Le Grand College. Every essay, declamation, and speech proclaimed the purpose of intelligence, of virtue, of noblest manhood. Nothing in the State of Iowa that promises so much for our cause there as does Le Grand College. Nor is there a better opportunity for men of means to do good with their money than to endow this infant college. We predict success for the institution. More anon.

T. M. MCWHINNEY.

QUADRENNIAL BOOK.

Attention, Brethren,—The Christian Publishing Association was ordered by the Convention, held at Marion last October, to publish the Quadrennial Book and to replenish its treasury by the sale of the work. Now, will any brother, truly loyal to the Church of his choice, allow the Association to lose money in this matter? For many reasons you can not afford to be indifferent on this subject:

(1.) As a member of the Christian Church, the book is absolutely indispensable to you if you would be ordinarily intelligent as to the history of our people. No book in the wide world can take its place. Especially the over 1,400 ministers of our Church should have this book. With this volume in your library you can give a synoptical history of the origin and progress of our movement in the United States; without it you can not intelligently answer the plainest questions asked by your neighbor. Under the circumstances the book is wonderfully replete in its marshaling of facts and figures—vastly better than the previous Quadrennial. Beside this indispensable statistical information, as a reference book, you can not well afford to be without the volume, because of the very able papers which are published nowhere else. Remember that the *best* men of this *best* age of the *best* Church have given their *best* thoughts in the *best* and most condensed manner, and to put all into a precious nutshell the *best* secretary of the land has done his *best* to put it into the *best* form, in the *best* type, on the next *best* paper, and now we send it abroad among the *best* people, *providing* they send promptly for this *best* book.

(2.) Your helpful spirit will not allow that this Publishing House shall publish such a valuable book and then lose money in the business. Such a result would be a burning shame, a most withering disgrace. Denominational pride should urge every prominent member of our Church to send for the book at once. Beside, the knowledge that this book will give us one of another, and of our general and specific work, will be of *incalculable* benefit to the cause we profess to love. Dear brother, I beg of you do not allow another Sabbath to go by until you have sent for a copy of the Quadrennial. Remit $1.25 and I will send you, postage prepaid, the best bound; remit $1 and I will send, postage prepaid, the paper bound volume. If a question is asked you touching the rise of our people, the number of their colleges, conferences, churches, membership, etc., *please* do not borrow this book of your ministerial brother, but have the moral courage to answer honestly, "I do not know," or else, which is far better, send for a copy by return mail. Will you?

T. M. MCWHINNEY, Agent C. P. A.

C. B. I.—NO. 1.

The Christian Biblical Institute closed May 13, 1891. Three took diplomas of four years' course; one took certificate of three years. All honored themselves and their teachers. They go out of the school with the best wishes of their instructors and the Board of Trustees. With strong faith in the Gospel of God, a zealous love for the salvation of men, the door opens wide before them to "go in and out," preaching the Gospel everywhere, God working with them.

A logical head with a divided heart is certain failure—is a backslidden condition; a united heart and purpose and head well schooled make men of power. One such can overcome a thousand, and two such men can put ten thousand to flight. Besides, a yearning heart for souls is an excellent lubricator of the logical machine, and it gives gigantic force to the preacher, storming the hearts and heads of his hearers.

The better way is to have both forces—head and heart—united. But if one must lag behind, better have a warm, conscientious heart full of the love of God and the logic a little defective.

Ministers of power are, generally, those of one mind and heart, pushing for a grand purpose! They sanctify themselves, soul, body, and spirit, to the work. It is not always the most learned that achieve the most, but those of the most unity of the whole man. Therefore the injunction, "Know thyself," should be a careful study of the minister, that he may keep his forces in unity with the rank.

While the unstable in mind are in forces divided and self-defeated, the minister of entire unity in the right and ardent love in the same is irresistible. Let us as ministers keep this rule in practice.

O. J. WAIT.

TAKE NOTICE.

Resolved, That the agent be instructed to collect all subscriptions in arrears by January 1, 1891, and that no papers after that date be sent to delinquent subscribers.

THE CHRISTIANS.

The Bible is their only creed, their only rule of faith and practice. We have no other standard; we have no confession through which we interpret the Scriptures; no "articles of religion." Every individual interprets the Scriptures without the dictation of any minister, or creed, or treatise.

The Christians have no test of fellowship, except Christian character. All who are like Christ in spirit and life are welcome.

The Christians accept no name but that of their Master. They call themselves simply Christians.

The Christians believe in the union of all the followers of Christ. They strive to bring it about, and for themselves have abandoned all the barriers to the union of all the followers of Christ. They will not, however, unite with any sect that would not unite with all the other Christians. In fact, they would not unite with the sect, for the word sect implies sectarianism; sectarianism implies division. —*S.*

We are sometimes mistaken for the followers of Mr. A. Campbell, a later organization. However, we are ready to fellowship them when they are ready to fellowship all other Christians. To be truly happy and to be *safe* one must be a devoted follower of Christ. Are you such? If so, we offer you fellowship. G.

A TEST OF GREAT FAITH.

Mrs. Hanson Hinebaugh one year ago was attacked with la grippe, leaving her lungs in a weak condition, which brought on that dread disease, consumption. She gradually grew worse till death was expected daily. Realizing that her end was near, and not willing to depart this life leaving undone the Lord's commands, and believing baptism by immersion to be obligatory, she was so intent in it that preparations were made and a minister sent for. Eight days previous to going through the ordeal she had not walked. She was placed on a lounge and carried to the place prepared, where she was buried with Christ by baptism into death, some forty persons witnessing the solemn ceremony, enlisting the tearful sympathy of all. After the services she began to praise the Lord at the top of her voice, repeatedly saying, while being conveyed to the house: "I am so happy! O blessed Jesus, have I done all thou hast commanded?" After changing her apparel she was able to walk from the lounge to her bed, has had no pain since, and is continually growing stronger. Oh, why not obey the Lord in his commands? May this inspire all to obedience to the great Head of the Church. The ordinance was administered by the undersigned, assisted by Deacon E. Fry, Tuesday, February 17, 1891. N. S. McCLOUD.

MISSION BOARD MEETING.

The regular annual meeting of the Missionary Board of the American Christian Convention will be held in Dayton, Ohio, on the second Wednesday in July—July 8th. All applications to come before the Board should be in the hand of the Mission secretary by that time.

In order to give information and save disappointment, I subjoin extracts from the by-laws by which the Board is governed in matters of appropriation, etc. These by-laws were approved by the General Convention, and the Board was instructed to adhere to them:

ARTICLE III.

All appointments as missionaries, Home or Foreign, and all appropriations shall be made at Board meetings, except, however, in very special cases, etc.

ARTICLE IV.

No minister shall be employed by this society unless he shall, at the time of his employment, be a member of some Christian Conference or assembly, and shall be indorsed by his conference or assembly, or by the executive committee of the same, as being in every way worthy and as possessing adaptabilities for the work which his appointment contemplates. And, if in the Home field, he must agree to take the general collections required by the American Christian Convention at all his regular places of preaching. A failure to take any of said collections shall forfeit any further payment by the Board unless a satisfactory reason is given for said failure.

ARTICLE V.

No church shall be entitled to financial aid from this society that is not a member of some Christian conference or assembly.

ARTICLE VI.

All applications of churches for help, either for support of preaching or for church building purposes, must be made by the church itself and indorsed by the conference or assembly of which it is a member, or by the executive board thereof. And all churches, as above, receiving aid from this society are required to take or cause to be taken all the general collections ordered by the American Christian Convention. A failure to take any of said collections shall forfeit any further payments by this Board.

ARTICLE VII.

No appropriations shall be made by this Board without a four-fifths vote, etc.

It is also a standing rule that all ministers receiving aid from this society shall give monthly reports of their work. For this purpose printed blanks are furnished free. J. G. BISHOP,
Sec'y of Missions A. C. C.

NEW ENGLAND CHRISTIAN CONVENTION.

The forty-sixth session of the New England Convention will be held at Craigville Camp Ground, Hyannis, August 3–6, 1891. "The convention shall be composed of delegates from the Christian conferences located wholly or partly in the New England States. Each conference shall be entitled to six clerical and six lay delegates, of whom the president shall be one; and a conference which comprises churches including more than one thousand members shall be entitled to an additional delegate of each order for every additional three hundred members or major fraction thereof."—[Article V. of constitution.] It is hoped that this meeting will be a success. It is called to meet at the camp-meeting grounds, hoping that those who attend that meeting will remain to the convention the week following. Our New England interests need our attention, brethren; let us rally to their help at the coming convention.

T. G. MOSES, Sec'y.

Franklin, N. H.

Our Mission Department.

HOME, OR CHILDREN'S MISSION

Will not each child in all our Sunday-schools send at least one dime annually for the Children's Mission?

Older persons should pay as the Lord gives ability for Home Missions, all doing something. Large sums are needed. "They that sow bountifully, shall also reap bountifully."

Mrs. C. E. Long, Yellow Springs, Ohio, is treasurer of the Woman's Home Mission Board, to whom all moneys from local Woman's Home Mission Societies should be sent.

Send all personal and miscellaneous contributions direct to the general secretary and treasurer, J. G. Bishop, Dayton, Ohio.

Receipts for the week, $6.60.

From Miss Tabitha Rumer, of Hopeville, West Virginia, fifty cents; Sarah O. Garvin, of Mount Clemons, Michigan, fifty cents; and L. H. Coonley, of Duanesburg, N. Y., fifty cents.

IN MEMORY OF A SISTER IN HEAVEN.

Mrs. M. S. Ordway, of West Liberty, Ohio, in sending $5 for the Children's Mission, says: "I send it in memory of my dear sister, Mrs. Darwin Paul, who died one year ago to-day." A blessed remembrance, moving the heart toward the loved one in heaven and the hand toward the needy on earth!

A CHILD'S BIRTHDAY OFFERING.

Mr. B.,—I am a little girl ten years old. I send one dime as a birthday offering for the missionary cause. I hope to be able to send more in the future.

MADIE CHENOWETH.

St. Johns, Ohio.

We have no doubt but that Madie will be able to do more, and that, under the training of her good father, she will grow to be one of our strong Mission-workers.

As I now sit in my study I seem to see hundreds of happy, smiling children gathering evergreens and flowers with which to decorate their churches and Sunday-school rooms, for to-morrow is

CHILDREN'S DAY,

And may it be a blessed day! For the time may the old forget their age and the perplexing cares of life, and together with the children may all be full of happiness and good cheer. And from the songs, prayers, services, and contributions of the day, together with the rich fragrance of the flowers, may there go up a sweet incense that shall be well pleasing to our heavenly Father.

J. G. BISHOP, Secretary of Missions.

Dayton, Ohio, June 13, 1891.

FOREIGN MISSIONS.

"Go ye into all the world and preach the Gospel to every creature."—[Jesus. If all can not go, all can keep the spirit of the command by helping to send others.

Will you not give SOMETHING each year in support of the Foreign Mission-work of the Christians? Those who are able should give largely, for "the field is the world." Matt. 13: 38.

Local Foreign Mission Societies should remit quarterly to Mrs. Mary J. Batchelor, New Bedford, Mass., treasurer of the Woman's Foreign Mission Board; personal contributions, legacies, bequests, etc., should be sent to the general treasurer, Dayton, Ohio.

Receipts for the week, $23 00.

From S. Q. Helfinstine, of North Greece, N. Y., Sunday egg money, $1; Jos. B. Howsare, of Cheneysville, Pa., for the Mt. Zion Church, $2; J. M. Lovejoy, of South Valley, N. Y., a collection taken by Otsego Quarterly, $5.

FROM SUNDAY-SCHOOL CLASSES.

Lucinda Doan, of Newmarket, Ontario, sends $10, the contribution of the primary class of the Newmarket Christian Sunday-school for our Japan work. This is the second $10 contribution from the same class within eight months! Well done! Miss Doan's class stands head, and they are only *infants*, you know.

But here comes another. A letter just received from Henry McDavit, of Irvington, N. J., a dear brother, one of our former parishioners, says: "Rev. Wm. Hainer's Bible class has established a rule to give the largest collection taken by them during each month to the cause of Home and Foreign Missions. We send you $5 for the Foreign Work." This is grand, not only in its present offering, but in its prophecy for the future. Working by "established rule" gives constancy and insures growth.

It has been my idea for years that, in the main, churches should supply their Sunday-schools, and that a large share of the Sunday-school offerings should be devoted to the cause of Missions. The Sunday-school is a good place to teach and train children in benevolence for the Lord's cause. But there is no more benevolence in paying money to buy our own lesson helps than there is in paying money for groceries for our own family use. We might pay largely for both and still not be benevolent; indeed, might be very selfish. But there is a real generosity when our children and ourselves are trained to give cheerfully for the Lord's cause when it is to go outside of our own church and Sunday-school.

I know one village Sunday-school which gave one hundred dollars last year for Missions. Such a Sunday-school will make a liberal and prosperous church. The Lord bless our Mission Sunday-school classes.

J. G. BISHOP, Secretary of Missions.

Dayton, Ohio, June 13, 1891.

Fraternal Letters.

[The letters below are private, but they will, nevertheless, be interesting to our general readers, and we have Mrs. Rhodes' permission for their publication. Both of the writers are preachers on our work.—ED]

WAKUYA MURA,
April 20, 1891.

Dear Mrs. Rhodes,—I am so very glad to hear that you are getting along so well under the Father's mercy. Myself and family are very well, and working hard for the Lord. As I am working out in the country, it is very difficult for me to visit Tokio, accordingly. Though I have heard your name for a long time, I have not seen you. I was wishing that there were no mountains nor rivers between Wakuya and Tokio and the distance very much less. But at this time I hear that you are going to America. I am greatly surprised, for at present the number of workers in Japan are very few, so I feel sad whenever I hear that any missionary is going home. But your journey to America for health I believe is God's will, so it must be. But when you reach America please tell your people about the present condition of Christianity in Japan.

I am praying for you almost every day with all my faith to the Father. I can not state every feel-

ing in my heart at this time, but as you are going to America I want to thank you very much for the favors given to my brothers and sisters. O God, thou who watcheth, guard Mrs. Rhodes and the children who are going to America through the great ocean, and be thou with them. Amen.

N. CHIKUSA.

Mrs. Rhodes, Dear Madam,—I am very sorry to hear that you will return to your home in America in a few days, but trust it will not be long before you will come to this land again. As I can not see you to say good-by I write this letter to you, hoping that you and the children will reach home safely, and as I desire that you will remember us and our work in Ichinosaki in your prayers, I will tell you about the present condition of the work here.

We have forty members in the Iwai Christian Church, and twenty-six of them in this town. They are regular attendants in our meetings and are taking much interest in the work. Our Sunday-school is very hopeful, too. We have twenty-three good scholars, and some of them are able to make short speeches in the school.

Of late we have given much attention to the instruction of the women, feeling it will be much better for the church, because the women are apt to stay in the place, while men are more likely to leave the town for the trades and schools. Thus far we are much encouraged. Three of them were baptized last Monday.

I have two good sources by which I am trying to pour Christian thoughts into the people of the town:

1. Iwai Women's Circle (formed by the prominent ladies of the town), to which I have been requested and have been giving at least two lectures each month.

2. Iwai Scientific and Erequence Circle (formed by the school teachers and young men of the town), to which I have the honor of the vice-presidency and of giving lectures once each week.

In conclusion, if we had a good church-house and an organ and some one to play, I think very soon we would have many more come out. Trusting you will have a safe voyage and find your dear friends all well on arrival, I am yours,

Very respectfully, T. OHTA.

Jottings on a Recent Journey in the North of Japan.

April 6th, a snowstorm in the northern portion of Japan, made the journey north rather cold. Found mission-work in Sendai rather slow, this town being the chief one in all the north, where several missionaries reside. Had a pleasant hour with one of the laborers.

April 8th, had a large and attentive audience at night at a town on the Wakuya Parish.

April 9th, sixteen miles further north, after a fine journey over the mountains, preached at night to a fair sized gathering in a town called Iwagasaki. This was the second meeting ever held in this town, as far as I could learn, in which Christ was preached, the previous one being by one of our men who was born near the town. The meeting was, however, much smaller than would otherwise probably have been owing to the fact we could not get there in time to have the notices out earlier than about 4 P. M. The responsibility rests on us to give them the Gospel.

April 10th, met at Kanari our little band of Christians, all but one being members of Iwai K. Kyokwai at Ichinosaki. At night had a good congregation. Buddhists are hard at work; the few Christians nevertheless are earnest and battle on. Owing, we think to the great poverty here, some persons robbed one of the brethren of a quantity of rice.

April 11th and 12th, found at Ichinosaki the work looking some brighter; a good Sunday-school, members attending the meetings well, and bringing in, though slowly, more to the meetings and Christ.

April 13th, baptized two young ladies and the head school teacher's son, all good additions.

April 14th, after preaching last night at our most northern preaching point in Japan, nine miles north of Ichinosaki, and returning south, we met in the train a band of politicians and two police officers, who were going to hold a meeting two miles from where we intended at night. Politicians are now very busy in Japan. Came down to Wakuya Parish and had a fair sized congregation at a village called Tazuri. D. F. JONES.

A Passing Event in Japan.

No doubt ere this you have been fully posted on what happened a few days ago; namely, May 10th, when the Czarowitz, who is paying a visit to this country, was struck by a police officer named Tsuda in Otsu, at a town near Kyoto.

It has caused great excitement. The Mikado himself is greatly troubled; has lost a lot of sleep, and even went in person from Tokio to Kyoto to see the young prince, besides what he has done in instructing some of the princes and high officials to do. The Mikado truly is a wise ruler, he spares no trouble in the interest of peace, and shows in many ways his desire to be at peace with all nations. Had it been left to him alone, no doubt, ere this the treaties would have been revised.

Many of the Japanese fear Russia, as she is quite a near neighbor and one who loves to extend her borders and likes to take another chicken under her wings. We sympathize much with Japan just now, and trust she may be able to get along without the shelter of such wings. D. F. JONES.

A Happy Meeting.

Last Monday night, April 27th, Mr. Jones had the great joy of baptizing our last and present servant, besides a new preacher. The first servant mentioned I wrote about last year. The present one I have written very recently about. After much earnest conversation on the subject of marriage, she continued to study about the matter of her soul's salvation until Sunday, April 26th, she came and told me she was converted and wished to be baptized. The next night she said that she wished to go home to talk to her mother about Christianity. Let us hope that it will be for good.

The night of her baptizing O'Tugu San said that she had been very happy all day. She is now anxious to study the Old Testament. Thank God! I have no reason to doubt the truth of her profession. AMELIA JONES.

Marriages.

SMITH — HARTWELL — Married, June 10, 1891, by Rev. Mr. Haines, Fred. L. Smith and Daisy H. Hartwell, both of Dayton, Ohio.

DOLLAR — FERGASON — Married, at Union Mills, June 11, 1891, by Rev. C. C. Thorn, Munson H. Dollar and Mattie Fergason, all of Fulton County, N. Y.

MARSH—CUNNINGHAM—Married, at the residence of the bride's parents, June 14, 1891, by Rev. Robert Harris, Henry C. Marsh, of Indianapolis, Indiana, and Miss Ida Cunningham, of Urbana, Illinois.

Obituaries.

SAMUEL WOLF died at his home near West Alexandria, Ohio, May 30, 1891, aged 72 years and 4 months. Services held in the German Reformed Church at West Alexandria. Sermon by J. A. PARR.

HANNAH M. BARRON was killed by being thrown out of a buggy, near Ansonia, Ohio, June 12, 1891, aged 69 years, 11 months, and 12 days. Services held in the Christian Church at Ansonia, of which she was a member. Sermon by C. W. HEOFFER.

JUDGE A. R. CALDERWOOD died at his home in Greenville, Darke County, Ohio, June 7, 1891, aged 72 years, 8 months, and 23 days. He was one of the best known lawyers in western Ohio, having been engaged in the practice of law for 45 years. He was captain of Co. I 40th O. V. I. in the late war. Services held at his late residence. Sermon by C. W. HEOFFER.

DAVID BENNETT suddenly exchanged worlds May 8, 1891, aged 57 years. Bro. Bennett was baptized by Elder B. A. Cooper March 23, 1855, and continued in the fellowship of the Christian Church until death. He leaves a wife and three children to mourn. Services held in the Mt. Zion Church. Sermon by P. W. MCDONALD.

B. CULVER was born in Trenton Township March 28, 1811, and died May 19, 1891, aged 80 years, 1 month, and 21 days. More than 57 years ago he married the wife who now survives him. They had four children, one of whom died about four years ago, that being the first and only death in the family until the present affliction. Mr. Culver had three brothers and three sisters, only one of whom is living, a sister in Allen County, Ohio. He was an honest man, and universally respected. Services held at his late residence, conducted by the writer, after which his body was buried in the cemetery at Sunbury, Ohio. H. J. DUCKWORTH.

MRS. HANSON HINEBAUGH was born May 12, 1869, and died May 27, 1891, aged 22 years and 15 days. Short her pilgrimage, departing from the shore of time in eight months after receiving the salvation of her soul. Patient and hopeful in her affliction, strong in the faith of her Master, she will no doubt bring more to God and exalt the cause of Christ greater in her death than by her life. She leaves a husband, one child, father, mother, five sisters, and one brother to mourn. Services conducted by the writer in the Presbyterian Church at Dunkirk, Ohio, assisted by Rev. Mr. Taylor, the pastor.

W. C. RIMER.

SHERMAN GRANT was taken sick with la grippe at the home of a relative, and it soon developed into pneumonia. In a few days it proved fatal, and on May 20, 1891, he passed away. He was a very industrious young man, and put his wages to the noble purpose of paying off the debt on his mother's little farm. It was said that he was a father to the family. He was 23 years old January 21st. He leaves a mother, two sisters, a brother, and other relatives to mourn. Services at the Christian Church by the writer. He was a member of the I. O. O. F., and was buried by them.

A. L. FERGUSON.

IDA MAY PRATT was born in Springfield, Pa., October 12, 1873, and died May 30, 1891, aged 17 years, 7 months, and 18 days. Sister Ida joined the Christian Church between two and three years ago, and she continued in good standing and fellowship until death. Her sickness extended through several months, but was borne with Christian patience. During her illness she loved to read her Bible and made choice of the text to be used at her funeral. We often had prayer with her, also divine service at the house, and she would testify to God's goodness and her trust in him. As the end drew near and her mind wandered she would try to quote certain passages, and friends would assist her. She patiently awaited the summons to go. The end was peaceful, and she fell asleep in Christ. She was a member of the Y. P. S. C. E., and a delegation from the society attended the remains to the last resting place. She leaves a mother, grandmother, aunt and uncle, and other friends to mourn. Services were conducted by the writer in the Christian Church, assisted by the pastors of the Presbyterian and Methodist churches.

"Not as a child shall we again behold her,
For when with rapture wild
In our embraces we again enfold her
She will not be a child;
But a fair maiden in her Father's mansion,
Clothed with celestial grace,
And beautiful with all the soul's expansion,
Shall we behold her face.
In that great cloister's stillness and seclusion,
By guardian angels led,
Safe from temptation, safe from sin's pollution,
She lives whom we call dead."

A. L. FERGUSON.

ALBERT W. GRAY was born near East Springfield, Pa., on his father's farm, March 14, 1837, and after only a few hours' illness departed this life May 5, 1891, aged 54 years, 1 month, and 21 days. The news of his death was a great shock to us, for we did not know he was ill, neither did the family suspect that he was seriously sick until a few minutes before his death. Bro. Gray was an active, pushing farmer, always giving close attention to business, and the day before his death was just as active, and then at midnight was seized with fatal sickness. He was a member of the East Springfield Christian Church between 35 and 40 years, and was deeply interested in its upbuilding. He was afflicted with deafness, yet was rarely absent from the Sunday-school, the regular service, or fellowship meetings. His religious habits and devotion to the church were very pronounced, and he was truly an exemplary Christian. He will be greatly missed by the church and community at large, for an earnest, living Christian is always missed. He leaves a companion, daughter and husband and child, also a sister, to mourn. At the services the Scripture selections, text (Job 16: 22), and hymns, were chosen by Sister Gray, and were very appropriate and impressive. Services conducted by the writer in the Christian Church in the presence of a large and sympathizing congregation, and was assisted by the pastors of the Presbyterian and Methodist churches. At the close of the services we went out softly and tenderly and laid him to rest in our beautiful cemetery amid blooming flowers and singing birds. A good man has entered into rest. Farewell, dear brother, until God shall bring us all to thee.

A. L. FERGUSON.

A Philosophical Family.

Amelia has pimples, and sores in the head,
From humors internal her nose has grown red;
She's a boil on her neck that is big as a ball,
But in other respect she is doing quite well.

And pa has dyspepsia, malaria, and gout,
His hands with salt rheum are all broken out;
He is prone to rheumatics that make his legs swell,
But in other respects he is doing quite well.

And ma has night-sweats and a troublesome cough,
That all of our doctors can't seem to drive off;
She wakes every night and coughs quite a spell,
But in other respects she is doing quite well.

There is nothing like philosophy to help one bear the ills of life, but in the case of this family what is most needed is a good supply of Dr. Pierce's Golden Medical Discovery. It would cleanse Amelia's bad blood, cure pa's ailments, and check ma's cough. The "Golden Medical Discovery," by its action on the liver, cleanses the system of impurities. It cures humors, ulcers, boils, scrofula, salt rheum, erysipelas, and all kinds of sores and swellings. The only guaranteed blood purifier.

TAKE NOTICE.

Resolved, That the agent be instructed to collect all subscriptions in arrears by January 1, 1891, and that no papers after that date be sent to delinquent subscribers.

Resolution adopted by the full Board of Trustees at Marion, Indiana. C. W. CHOATE, Sec'y.

Gleanings from the Field.

MASSACHUSETTS.

West Mansfield.—Children's Day yesterday was a fine success. The superintendent worked up the concert in fine style, and the young people and children did their parts nobly. The day was fine, the congregation good, and the collection was $10 for missions, which was very well. I think, under favorable circumstances next year, we can get $15 just as well.—C. P. SMITH, June 15th.

Craigville.—The trustees of the Christian Camp-meeting Association have bought for the association the Central Park Cottage, for the purpose of securing the running of it as a lodging-house for the entertainment of guests. The basement-room has been made into a light, airy, and inviting apartment, to be used as a restaurant. The purpose is to provide for ministers, their families, and other guests convenient and home-like accommodations at reasonable rates. Ministers will have the preference to other guests as to lodgings, and a slight reduction will be made to them in rent of rooms. More definite information will soon be given. In the meantime parties interested may inquire of Rev. G. B. Merritt, of Fall River, Mass., or of Rev. C. A. Tillinghast, of Providence, R. I.—B. S. BATCHELOR, President, New Bedford, Mass.

North Westport.—At the appointed time, at a place known as the Narrows, just out of Fall River, Bro. Coe, of New Bedford, and Bro. Fuller, the pastor of the church of this place, baptized six candidates. Among them were father, mother, and daughter. How pleasant to see parents leading and children following their example, all obeying the Master. At 2:30 P. M. Bro. Coe gave us an excellent sermon, and the pastor gave the six the hand of fellowship and presented each our creed—"our only creed." He told them so; he holding the creed and each having a hand on the book. Bro. Fuller did his part well. This brother began his labors here about two years ago under very unfavorable circumstances. He went there when a revival was past its height, under the labors of our efficient Sister Haley. The new pastor is obliged to take things of this kind as he finds them. The church expects he will keep up the interest. If he does not do this, I need not write the rest. In the face of this, Bro. Fuller holds on his way and converts crown his labors. May pastor and church continue to build up Jerusalem; then let Sanballats, if there are any, "shake their heads."—O. J. WAIT.

NEW YORK.

Castile.—Children's Day was not forgotten by the Castile Sunday-school. The day was fine, and the display of flowers most elaborate, arranged in elegant order. The words "Children's Day," back of the rostrum, could not well be more pleasing. The recitations by the children were very good, Mrs. Bolton having charge of the same. The singing, Rev. O. W. Powers leading, was fine, and the collection following was beyond our most sanguine expectations, securing for our mission-work over $13, an amount we do not often attain to. Much of this sum was made up by the classes in advance, a collector having been appointed for each, making a little strife to see who should get the largest amount. Elder Powers has the credit of this new feature. Freddie Slack earned $1 and put it into the treasury on his own motion, and Lena Town nearly as much by picking over beans. For a small Sunday-school we think they have done well. Sunday evening Elder Powers gave a good talk on the Negro race, and extolled the Franklinton work. Mrs. Powers, with the aid of her husband, stepped into the church to see the display of flowers. We are so glad she is so much better, and shall hope she may regain her former health.....A load of us are off for conference, making 40 consecutive sessions the writer has attended. The Lord is good and greatly to be praised.—E. P. PHELPS.

OHIO.

Eaton.—At Concord, on last Sabbath afternoon, I received one member, and Rev. H. Crampton baptized five happy converts for me. I am like Paul, "Christ sent me not to baptize, but to preach the Gospel." This is the delight of my life, not that the work is easy, but that it is the will of God, and to do his will is the joy of my life.—MRS. REBECCA KERSHNER, June 18th.

VIRGINIA.

Holland.—We learn from the Christian *Sun* that at the late commencement exercises at Elon College, N. C., Rev. J. P. Watson, editor of the HERALD OF GOSPEL LIBERTY, Dayton, Ohio, was honored with the title of D. D. This writer thinks he richly deserved the honor. Many visitors and friends were present at the commencement, and it was pronounced a success. The sermon by Dr. C. J. Jones and the address by Judge Womack were very fine, and will be published in full in the Christian *Sun*. Rev. J. O. Atkinson, professor in the college, was licensed by the Executive Committee of the North Carolina and Virginia Christian Conference during the exercises, and will serve the Christian Church at Morrisville, temporarily. He is a young man of good gifts and a good worker.....Rev. C. C. Peele succeeds to the pastoral care of the churches at Burlington and Reidsville. This was the field of the lamented Rev. R. A. Ricks.....Rev. N. G. Newman, a recent graduate at Elon, will most probably take work in the Eastern Virginia Conference, where he is much needed. He has been assisting Dr. J. P. Barrett at Providence and Berea, Norfolk County, in his sickness.....Rev. J. T. Kitchen gives an interesting account of Memorial Day at Mt. Carmel Christian Church, Isle of Wight County. The floral displays were numerous and beautiful. Bro. Kitchen addressed the large congregation present.....The work of taking down the old house of worship of the Christian Church in Suffolk has commenced. Many were loth to give up the old building, even with the expectation of seeing in its place a more costly and beautiful one. Many reminiscences and sacred memories cluster around the dear old church. .....Yesterday and to-day (the 15th and 16th of June) reminds us that summer with its hot sun and sultry air was fully upon us. The days are so warm that the air does not cool much during the night. We do not often have it much warmer than now, even in mid-summer. —R. H. HOLLAND.

MICHIGAN.

Portland.—Owing to the excessive heat, I conducted only one service at the Baptist Church in Ionia yesterday, but had a good attendance for the day and a good meeting.....Rev. Thomas Holmes, D. D., is still living in Chelsea, Mich., and, though no longer pastor of a church, is doing much work for the Master, often preaches twice and occasionally three times on the Sabbath. His interest in every good cause continues, and he is kindly remembered by a host of friends.—D. E. MILLARD, June 15th.

Belding.—Last Saturday afternoon we enjoyed a baptismal service, and three were buried with Christ by baptism. These are refreshing seasons. The Sunday following we held communion services, which were very impressive. The Sunday-school, which now numbers several over the hundred mark, is preparing to purchase a large library, for which we now have $40. We are now selecting the books. The young people's class (about 50 in number) have organized what they call "The Young People's Enterprise of the Christian Church," the object of which is to raise money for the church and increase the Sunday-school. They have well toward $100 in their treasury.....Next Sunday we will observe Children's Day.....Miss Mary Luther, one of our faithful Christians, who has been an invalid for several years, is not expected to remain with earthly friends much longer. She will be greatly missed.....The young ladies have just organized a Y. W. C. A. We pray for the success of this among the 700 young ladies of Belding.—WM. D. CLARK, June 17th.

INDIANA.

Wingate.—At Little Blue River Christian Church last Lord's Day there was one accession and nine were baptized, making 18 at this point in two meetings. There will be baptizing at this church again the second Lord's Day in July. Eight or 10 are to be immersed. We have been receiving additions at nearly every meeting, and expect to build a new church house this fall. We partly attended the ministerial institute of the Western Conference. Many interesting and diverting things occurred. One brother sang a song through without a tune, to the amusement of all. Rev. J. T. Phillips is the body, feet, hands, and head of the Western Indiana Conference. We believe the world is getting better every day as the years go by.....Sister Rodesie's funeral Monday, June 16th, was largely attended. She was a member of the Blue River Christian Church. Services by the writer.—JOHN W. CARNEY, June 17th.

Stewartsville.—Bro. J. M. Brown filled his regular appointment at Bethsaida Church, near Stewartsville, on the second Saturday and Sunday in June, it being the yearly reunion and communion meeting with us. On Saturday the house was well filled with an attentive audience. Two united with the church. After services we gathered at the river, where 10 happy converts were buried with Christ in baptism by Bro. Brown. The scene was one of touching beauty and solemnity. Many thought they had never witnessed so grand a sight. Two of the candidates are nearing the end of life's journey and the others are in the bloom of youth. The children had the Children's Day services at night, rendering their parts well. The little missionaries gathered up pennies and dimes amounting to four or five dollars. God bless the dear children. Bro. Brown is certainly doing a good work here by his patient perseverance and faithfulness to duty. He is ever on the alert for those who need help. We shall be fortunate if we secure him for another year.—MARIA BARRETT, June 16th.

Urbana.—I came home from Merom last evening and shall visit churches desiring a call from me during the summer, and then return to school at the beginning of the fall term. The instruction given at Union Christian College is very good, and every young man and woman who is expecting to be a heralder of the truth should arrange for a complete course in biblical instruction. While at Merom I had the pleasure of meeting Rev. Mrs. Shaw (Garwood), who is a lady of remarkable ability, but who is now severely afflicted. She has been a constant sufferer for over a year, and amidst all her sufferings has been hopeful and trustful in God. May the entire brotherhood present their prayers to Almighty God for the speedy recovery of our dear sister who is so desirous of entering the active work of the ministry again.....At home I find my old church (Paw Paw) enjoying a refreshing season under the labors of Rev. Parker. A program is arranged for the celebration of Children's Day the fourth Sunday in June, and a good Sunday-school, singing, etc., indicate a growth in spirituality. May God bless the good work and prompt the brethren of Eel River Conference to go forward in every good work.—R. L. AMBER.

ILLINOIS.

Hord.—The first Sunday in June was a happy day with the people of Lucas Creek Church. Children's Day was observed, and the children performed well. It was a rainy day, yet an immense crowd gathered. The occasion was grand, the house decorated nicely, and the mission cause was well presented and defended by pieces declaimed and speeches by the pastor. Mission-work is a new thing at that church, the cause not being fairly presented by former pastors. Not many Children's Days have been observed at that place. The collection amounted to $8.56. The little missionaries were Daisy Roberts, Rachie Beal, Rosa Eytchison, Lydda Cook, Willie Brewer, and possibly others that I do not remember. The church has recently established a good house of worship.—A. H. BENNETT, June 17th.

Sumpter.—The Burnt Prairie Church observed Children's Day on the second Sunday in June. The mission collection amounted to $10.28. Since 1884 this church has carried on Children's Day and mission-work, and this is the best collection ever taken. It is encouraging to know that mission-work is becoming more popular. The occasion this year was grander than ever before. The house was nicely decorated with flowers, evergreens, and singing-birds. The congregation was unusually large, many not being able to enter the room. The exercises were grand and the singing lively. The collectors were Versa Hubble, George Newman, Clara Hadden, Allie Newman, Pauline Stoki, Katie Stoki, and Iva Downen. They are noble workers for Jesus. Burnt Prairie is alive spiritually.—A. H. BENNETT, June 18th.

Trimble.—Rev. J. M. Brown reports the work good at Sandy Creek. He was there the last fourth Sunday, administered the Lord's Supper, and in the afternoon baptized three. The church at Sandy Creek is weak, financially. There is a good prospect for the future. Bro. Brown says he is laboring with a church in Gibson County, Ind., where the work also goes well.....Bro. M. V. Hathaway says that on June 14th three came out upon the Lord's side. After the morning service they repaired to the water, where six happy souls were baptized in the presence of a large congregation; he also took Children's Day collection. The first Sunday he was at Lamotte, and the church there observed Children's Day and took a collection of $6.....We were at our appointment at Mt. Zion, and found the work more prosperous than at the visit previous. We took communion, and at 4 P. M. we went to the water, where we baptized three young sisters—two were but children, but bold soldiers for the Lord. We met Bro. P. Wade on Sunday night, who reported the work with him very good.—J. M. PLUNKETT, June 15th.

Farmer City.—Bro. Martin says that Poage Church engaged in Children's Day exercises for the first time, and it made his soul rejoice in seeing the children playing their parts so grandly. Stella Huffman and Nora Holmes gathered $5.15. He also flatters himself that the outlook is good for building a house of worship there during the year.....Bro. Patterson reports one accession at Hope and increasing crowds; an effort is also being made for preaching twice per month.....Bro. Ealey seems greatly elated over Children's Day service at Olive, with $5 collected.....Bro. Harris has cause for rejoicing over the success, both at Prairie Hope and Urbana. Prairie Hope carried off the banner in this conference last year, and now exceeds herself by raising more than $22; Urbana, $10; Mt. Zion, $6; Bethel, $12. Bro. Harris united in wedlock June 14th, in Urbana, H. C. Marsh and Ida Cunningham.....Yesterday a grand reception was given Deacon Mathews, of Urbana, in honor of his seventy-sixth birthday. "May he live to see many more."".....Bro. Green reports a grand pound social given him by Tilton Church, which was a complete success socially, and in the necessaries of life; value, $15.—G. W. DRAPER, June 18th.

KANSAS.

Madison.—The church at Mt. Zion observed Children's Day last Sunday and had a grand time. The exercises were good and every one present was glad to have the privilege of enjoying such a grand feast. Three dollars and sixty-five cents was raised for the home mission-work.....Deacon Wasson, of the church at Madison, is still very low.....Elder A. Reed expects to visit the Mt. Zion Church in the near future, and the brethren are anxious to see him come.....We hope the secretary of the Mission Board will call a meeting of the board in the near future.....Elder A. D. Kellison expects to visit the church at Matfield Green, Chase County, in the near future.—J. S. MASTERS, June 17th.

NEW HAMPSHIRE.

Newton.—Doubtless some of my friends are wondering why I never write any more for the "Field." Well, it is not for lack of interest, but lack of time. Since I begun my second year's work here (February 1st), I have made nearly 150 pastoral calls, besides spending a six week's vacation in Ohio and Tennessee. Our visit among our many friends in Ohio was most delightful. While there I had a number of invitations to preach, but could not accept all; however, I preached a few times. We spent a very pleasant day with Bro. C. W. Garoutte, at Higginsport, Ohio (my first pastorate) the first Sunday in May. He preached a splendid discourse in the morning, and I preached in the evening, being greeted by a large and attentive audience. We also attended a very impressive baptismal service on Saturday, May 2d, conducted by Bro. Garoutte, assisted by Rev. G. W. Mefford and the writer. Bro. Garoutte is doing a grand work at Higginsport, and is highly esteemed by all. I also spent one Sunday evening with Bro. J. F. Burnett at Point Isabel, Ohio, preaching for him. Bro. Burnett expects to change his field of labor next fall. Any church without a pastor will be fortunate in securing the services of such an excellent preacher and faithful pastor as is Bro. Burnett. He has been at Pt. Isabel for (I think) nine years, and it is with reluctance that his people let him go.....While in Ohio we visited Findlay (Hancock County), situated in the famous "gas belt," and it is wonderful to see how the gas is utilized for lighting and heating the houses throughout the entire city. It also furnishes an abundance of heat for making steam to run an immense amount of machinery in the growing and prosperous city.....On our arrival home, May 15th, we found several of our good friends at the parsonage, who gave us a cordial welcome. Truly our lot is cast among an excellent people, and we have many things to encourage us. Our meetings are quite largely attended, and full of interest. Last Sunday we had our Children's Day exercises. The pastor preached to the children from the text, "What shall I do, then, with Jesus?" trying to impress upon their young minds the importance of *accepting Jesus while young*, and of rendering unto him a *life-long* service. In the evening the Sunday-school gave an excellent concert, in which the children acquitted themselves in a most creditable manner. The floral display was pronounced very fine, and the music, under the direction of Bro. H. N. Gould, was very good and appropriate. And last but not least was the offerings for home mission-work. Five little girls from Class No. 6, as follows, Ethel Currier, Georgia Ingalls, Anna Rowell, Carrie Young, and Lizzie Carter, collected a little over $16; together with a small collection at the concert, amounted to $20, which has been forwarded to the "general secretary." How many other schools will do as well?.....A quarterly session of the Rockingham Conference will be held at Kittery Point, Maine, June 19th and 21st, at which time Rev. C. L. Baker, of Manchester, N. H., will be duly installed pastor of the Kittery Point Church.....The last Sabbath of May the writer spent very pleasantly with the Christian Church of Manchester, Bro. Goss, the pastor, being absent.....Our new chapel has received its coat of plaster and will soon have the inside finish put on, after which it will soon be ready for use.....The extreme hot weather of the past few days has started the tide of emigration "seaward." Many persons in this section spend their vacations at some summer resort along the coast, and find it very enjoyable and exhilarating.—A. W. H., June 17th.

NEW YORK.

Ingleside.—The yearly session of the Tioga River Christian Conference was held at Ingleside, commencing June 11th and ending June 14th. We had a large delegation, a large congregation, and a large-hearted people. Every one outside of the church and in seemed to be interested. Our pastor, J. W. Lawton, was with us, and he always has sunshine wherever he is. We had J. D. Childs, of Shelby, here to spice the whole meeting. There were present some young ministers to take the places of some that will meet with us no more—G. B. Fuller, George Hebbard, and many others. We have a prosperous church and Sabbath-school, a Ladies' Aid Society, and where you find that grand institution you will find a prosperous church. We have a lodge of Royal Templars, and that, I sometimes think, is the best of all.—E. J. T.

OHIO.

Conneaut.—May 17th we severed our connection with the Versailles Church and May 24th began with the Conneaut Church. Our relations with the Versailles Church were pleasant throughout They are an earnest, self sacrificing people. One of the most trying experiences of our life was bidding them farewell. They have recently called Rev. C. E. Luck to be their pastor. We find here at Conneaut a warm-hearted, working church. Recently the church purchased a desirable house near the church for a parsonage, paying $2,200. The money is nearly all subscribed for it, and within two years it will be paid for. Conneaut is a flourishing little city of rapid and substantial growth. There are three other Protestant churches presided over by able and popular pastors. The Christian Church has been at a disadvantage on account of frequent changes in pastors, and also on account of being left several weeks without a pastor. At present the brotherhood seem encouraged—congregations building up and interest generally increasing. The ladies of the church recently gave an apron social in the church parlors at which were sold aprons, sunbonnets, and dusting caps of their own make; also refreshments were served and an enjoyable time had. About $50 were cleared. June 24th and 25th occurs the rose festival, which promises to be both profitable and enjoyable. Children's Day was celebrated June 14th. A good collection was taken in the evening, which has been forwarded to the general secretary. We believe that there is a bright future for the Conneaut Christian Church. Since leaving Versailles I understand that the interest and activity of the church has in no degree abated. Elders A. Long, Jas. Fahnestock, D. S. Davenport, and Robert Douglass, of the Friends' Church, have supplied the pulpit and administered the ordinances. We found Elder A. Long an earnest helper and co-worker, standing by the church and pastor in every hour of need, assisting by prayer, exhortation, and wise counsel—an ex-pastor and resident preacher who did not embarrass nor hinder, but on the other hand aided and encouraged. The Versailles Christian Church is one of the best organized churches in Ohio. We found them ready to respond to every legitimate demand, whether for home charity or for our general work.—P. A. CANADA, June 18th.

INDIANA.

Lebanon.—Yesterday at Brown's Wonder we observed Children's Day, which was a success, especially in a financial way. This is not a very strong church, yet we raised $19 40. I feel proud of being pastor of such a church.—A. J. AKERS, June 15th.

Scrofula

Probably no form of disease is so generally distributed among our whole population as scrofula. Almost every individual has this latent poison coursing his veins. The terrible sufferings endured by those afflicted with scrofulous sores cannot be understood by others, and their gratitude on finding a remedy that cures them, astonishes a well person. The wonderful power of

Hood's Sarsaparilla

in eradicating every form of Scrofula has been so clearly and fully demonstrated that it leaves no doubt that it is the greatest medical discovery of this generation. It is made by C. I. HOOD & CO., Lowell, Mass., and is sold by all druggists.

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See JUNE Number of

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CURTIS PUBLISHING COMPANY, Philadelphia, Pa.

CHILDREN'S DAY COLLECTORS.

Trotwood, Ohio,—J. P. Watson, pastor; Nathan Worley, superintendent:	
Dannie Pleasant	86
Orra Shank	5 08
Maude Holler	8 06
Collection	3 96
Total	17 21
Charleston Four Corners, N. Y.—O. I. Hathaway, pastor:	
Martha Manning	3 40
Otto Conover	3 35
Minnie McDuffie	3 00
Fred. Frink	1 27
Collection	1 98
Total	13 00
North Greece, N. Y.,—S. Q. Heffinstine, pastor:	
Florence Chase	2 08
Roy Chase and Morris Burritt	1 30
Alice Gallup	35
Robbie Hicks	1 16
Horace Markham	1 20
William Rapp	1 80
Bertie Schieb	1 60
Austin Thompson	1 60
Total, with collection	18 20
Danbury, Connecticut,—E. C. Hall, pastor:	
Frankie Ruffels	6 10
Sue Pierce	4 60
Collection	4 61
Total	15 31
Piqua, Ohio,—S. S. Newhouse, pastor; J. W. Orr, superintendent:	
George Orr, Stella Saunders, Gracie Dewease, Lulu Crampton, Maggie Orr, Minnie Heckendorn, Birtus Grimes, Stephen Heckendorn, Carl Thomas, Hugh Grimes	40 00
Dayton, Ohio,—J. G. Bishop, pastor; Geo. A. Weaver, superintendent:	
Infant class, S. E. Fox, teacher (Elmer Kemp earned 1.50 of this)	3 40
Class 1, Emma Ferree, collector	2 50
Class 2, Mary Giffer, collector	2 00
Class 3, Ada Harrod, collector	3 00
Class 6—Minnie Hash	2 70
Jennie Coste	1 64
Florence Vance	2 60
Lulu Lehman	1 10
Teacher	21– 8 25
Class 7, Frank Clark, collector	2 00
Class 8—Maudie Vance	1 65
Arthur Fox	56– 2 21
Class 9—Annie Hecker	2 29
Mary Trimpe	84
Mattie Weisenborn	50
Sophie Zengel	37– 4 00
Collection	4 21
Total	37 57

Kansas Christian College,

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CALENDAR FOR 1890-91.

Fall Term begins September 15th, ends December 19th.

Winter Term begins December 29th, ends March 20th.

March 30th, Spring Term begins. Annual address Sunday, May 31st. Examinations begin Monday, June 1st. Evening reunion Wednesday, June 3d. Trustees' meeting Thursday, June 4th. Spring Term ends Friday, June 5th. Literary entertainment Friday evening, June 5th.

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Family Bibles from 2.50 to 5.00. The cheaper have both translations in the New Testament. Those for 4.00 and 5.00 have both translations in both.

The Helping Hand, or Prudential Regulations for the use of local churches, etc. (J. P. Daugherty), 20c.; 100 copies, 15.00; seven copies to any minister who will distribute them for 1.00.

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"Our Children in Heaven."

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Conference Notices.

NEW YORK WESTERN.

The 76th annual session of the New York Western Christian Conference will meet with the church in Clarendon, Orleans County, N. Y., commencing at 10 a. m. Friday, June 26, 1891, and hold over Sunday. We urge all the ministers of the conference to report in person, and delegates to be prompt at commencement. Let the churches be generous in their collections for conference expenses. Sister conferences of ministers and lay delegates cordially invited. This conference will be preceded by a Sunday-school institute opening at 2 p. m., Thursday, the 25th, and closing with an evening session. Each school will send two delegates, and the president urges promptness as to time. A fine program is being prepared. The running of trains will be announced later.

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E. P. PHELPS, Sec'y, Castile, N. Y.

City, Seashore, and suburbs. Boston and its environs. Send ten cents in stamps to United States Hotel, Boston, for complete maps and interesting historical matter. Beautifully illustrated.

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Fourth of July Excursions via the Pennsylvania Lines.

The rate from any ticket station to any other station on the Pennsylvania Lines within two hundred miles thereof will be one fare for the round trip July 3d and 4th, good to return until July 6th. No excursion tickets to adults for less than twenty-five nor to children for less than fifteen cents.

The improved train service of the Pennsylvania Lines offer the best accommodations from Dayton to all points East and west.

C. C. HAINES, T. P. A.

A Grand Excursion.

The Union Pacific will send an Excursion party into Yellowstone Park in July this season which promises to be the grandest outing ever furnished by a railway. Concord Coaches, camping out, hunting and fishing en route, are among the attractions offered the tourist.

For restoring the color, thickening the growth, and beautifying the hair, and for preventing baldness, Hall's Hair Renewer is unsurpassed.

A MODEL RAILWAY.

The Burlington Route, C. B. & Q. R. R., operates 7,000 miles of road, with termini in Chicago, St. Louis, St. Paul, Omaha, Kansas City, and Denver. For speed, safety, equipment, comfort, track, and efficient service, it has no equal. The Burlington gains new patrons, but loses none.

The Pennsylvania Lines, commencing June 7th, will run their famous trains, Nos. 20 and 21, between St. Louis and New York via Dayton. These trains are composed of Vestibuled Dining and Sleeping Cars, and are the handsomest in the country. The main line of the Pennsylvania Route between New York and St. Louis is now via Dayton, affording residents of this city better facilities than they have heretofore had for reaching Indianapolis and St. Louis on the West, Pittsburg, Baltimore, Washington, Philadelphia, and New York on the East.

For a disordered liver try Beecham's Pills.

"Mrs. Winslow's Soothing Syrup for Children Teething" softens the gums, reduces inflammation, allays pain and cures wind colic. 25. a bottle.

The Fourth of July excursion rate via the Pennsylvania Lines will be one fare for the round trip between all stations not over two hundred miles apart. See notic in this paper.

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Tourist tickets are now on sale, and can be had of ticket agents of all roads and at Burlington Route depots in Chicago, Peoria, and St. Louis.

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PASTOR KOENIG'S NERVE TONIC

Physicians Couldn't Cure Him.

SEDAMSVILLE, Hamilton Co., O., June, 1889.

One bottle of Pastor Koenig's Nerve Tonic cured me entirely, after physicians had tried it unsuccessfully for 8 months to relieve me of nervous debility. W. HUENNEFELD.

Suffered Awfully.

Lombardville, Scioto Co., O., March, 1890.

I was at first afflicted with a sort of paralysis of my right side, which grew worse until it was pronounced by the doctors epileptic fits. I suffered awfully during nine months, although good doctors tried their best to relieve me, but since I took the first spoonful of Pastor Koenig's Nerve Tonic I have been relieved.

THOS. HALEY.

The Best Remedy

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Rev. B. Goosens, of Maple Valley, Mich., knows of a case of St. Vitus' Dance which was cured by two bottles of Pastor Koenig's Nerve Tonic. 151

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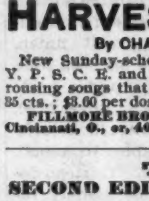

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